

a weekly
forum for
new england

the gay
community
news

25¢

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FEB. 1, 1975

Sapphic Symposium in Montreal

MONTREAL, QUE. Thirty-one women from Boston joined approximately 300 other women from all over the north-eastern U.S. and Canada to participate in the second annual Lesbian Conference in Montreal this past weekend, January 24, 25, 26. Most of the women who attended were Canadians from as far away as Vancouver. American women reported that they experienced no hassles at the border crossing into Canada. The border guards had not heard about the conference and when one Boston woman told the guard that she was attending a woman's conference, the guard replied, "Oh! I should send my woman too!" If he only knew!

All the women who pre-registered were provided with accommodation with lesbians in Montreal. Some Boston women unfortunately had an accident on the way up, which resulted in one woman being hospitalized for the weekend. A snow-storm on the way back in Vermont and New Hampshire meant that the return trip from Montreal to Boston took up to 12 hours.

The workshops included Lesbian Mothers, Down on the Farm, Leadership, Power and Authority, Alcoholism, Women and Spirituality, Multiple Relationships, Bi-sexuality, Women Aging and Search for a National Direction which was open to Canadian women only. The workshops were generally attended by 30-40 women each which made communication difficult in the time available (1½ hrs.). Some of the workshops did not have a moderator to ensure that the workshop ran smoothly. Dyke Separatism was the most popular workshop with 100 women attending.

The workshops were supposedly to be held in both French and English, but because of the huge difficulties of translation and because most of the women spoke English, the workshops were held in English. Quebecois women met together during the conference to discuss the inability of French women to participate. The result is that a new group will start focusing on the needs of French-speaking lesbians.

Older women were well represented at the conference, which was a positive change from most lesbian and women's conferences which are generally attended by young, movement-oriented women.

A vegetarian lunch was provided both Saturday and Sunday. Books were on sale throughout the conference from Androgyny Bookstore.

The Saturday night dance featured the New Haven Women's Rock Band and about 450 dancing women.

(Continued on page 7)

Seven Hired to Help Gay Youth



Photo by Jane Picard

The Charles St. Meetinghouse Advocates: front (from l. to r.) Larry Anderson, Ian Johnson, Lynn Rosen, Brian Goodrich, Stephanie Byrd, Linda Graham; back (from l. to r.) Sturgis Haskins, volunteer, Ted Sanger.

BOSTON Suzanne Relyea and Randy Gibson, co-directors of the new Youth Advocacy program at the Charles St. Universalist Church, have announced the hiring of seven youth advocates and a secretary-receptionist for the program.

Joining Relyea, Gibson, and Steffi Sommer, Program Administrator, are: Larry Anderson, Stephanie Byrd, Brian Goodrich, Linda Graham, Ian Johnson, Lynn Rosen, and Ted Sanger. Chosen as receptionist-secretary is Baha Brown.

Rev. Gibson explained to GCN that approximately 40 people were interviewed, and the criteria for evaluation included: (in no particular order) 1. a broad spectrum of experience, including work with youth, 2. involvement in the gay community, yet ability to interface with the outside world and its bureaucracy in a "productive" way, 3. ability to function under stress, 4. interpersonal competency, and 5. to fill, as a group, affirmative action criteria as to minority, linguistic, sex, and age categories.

Funded partially by a \$52,371 grant from the City of Boston Youth Activities Commission with federal crime prevention funds (see GCN, Vol. 12, No. 26) the project must raise additional funds for the project, since the city grant covers primarily salaries of the advocates only.

According to Steffi Sommer, the name has been changed from "Project Arrow" to "Project Lambda", because of both the male connotations of the word arrow and its dubious association with "straight as an arrow". Arrow was originally used as an allusion to Kahlil Gibran's *The Prophet*, in which arrow symbolizes the child and the bow symbolizes the parent or society.

Co-director Relyea, attempting to clarify to the community the purpose of Lambda, explained to GCN that "each youth accepted by the directors for participation will be assigned to one of the advocates. Together, the youth and advocate will work out a program of goals. The youth may need such services as placement in a foster home accepting of her or him as a (gay) person, medical and dental care in clinics with which La Lambda has agreements, placement in a school or job situation which is happy and profitable for the youth, or personal counseling. The relationship between the youth and the advocate will provide the basis for the youth obtaining these services. Advocates will work with teenagers with whom they feel they can form a solid working friendship. We hope that having a respected adult gay friend on her or his side will in and of itself change the youth's feelings and attitudes towards themselves and the world."

(Continued on page 7)

STAGE DOOR NIX STIX TRIX

By STURGIS HASKINS

WELLS "We want a gay bar, a good one. I don't want to run away," said Stage Door owner Bob Boisvert. Upset at the refusal of the Wells Selectmen to renew his beer license, Boisvert has requested a second hearing. The date has been set for Tuesday, February 4 at 7 p.m. in municipal offices.



Photo by Dennis Brady

Staff of the Stage Door: (Back row from left) Joe Charest, head waiter, Jeannie Nielsen, waitress, Ray Sylvester, chef, (Front row from left) Sue Boisvert, manager, Bob Boisvert, owner.

The Stage Door opened last summer. It was granted a six-month's beer license by the town. The license expired in early January. On December 22, at a public hearing, the town officials had voted not to ex-

tend the license, largely from opposition voiced by owners of two neighboring businesses. In an area long noted for the size of its gay population, particularly during the summer months when the town's beaches are crowded with vacationers, the Stage Door is the only openly gay bar and the only one where same-sex dancing is permitted.

Owner Boisvert, and his daughter, Sue, who manages the bar and restaurant, are

(Continued on page 10)

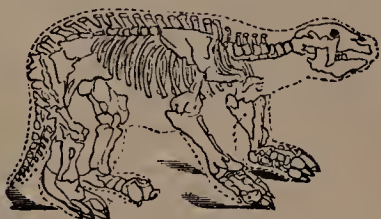
SUPPORT GAY BILLS

BOSTON—The state hearings on the Gay Rights Legislation bills House No. 2848—General Discrimination and House No. 2849—Discrimination in Civil Service, will be held on Tuesday, Feb. 4 at 10:30 a.m. in the Gardner Auditorium at the State House. All members of the gay community and friends should attend these hearings if they possibly can to show support for the bills.



LYNN BAR CLOSED

The "Lighthouse" in Lynn had its license suspended indefinitely last week on the charge of keeping a dog on the premises despite repeated warnings from police and health authorities.



Megatherium Cuvieri.

GAY COUNSELOR FOR UNIVERSITY OF COLORADO

BOULDER, CO—In the coming semester Boulder Gay Liberation will be trying to persuade the University of Colorado to hire a gay counselor. This person would help gay students to better understand themselves and the difficulties they encounter living a gay lifestyle.

The hiring of a gay counselor has a symbolic importance; it means that the university administration will for the first time be clearly recognizing that a portion of the school's population chooses to live openly as homosexuals, that gay people have special needs just as other minority groups, for whom the university already provides certain services.

NGTF TELEPHONE ALERT

The National Gay Task Force is setting up an "Emergency Alert" telephone network to be used to mobilize the national gay community. The telephone tree will be used in emergency situations to communicate necessary information or to begin and coordinate a national protest.

Contact people are needed in every state. Because of the expense of long distance phone calls, it is preferable for the contact people to have access to WATS or tie-lines. If you have the use of such phones and would like to be responsible for alerting gay organizations in your region to national action, write to Nathalie Rockhill, National Coordinator, National Gay Task Force, 80 Fifth Ave., New York, NY 10011; or call (212) 741-1010. Include phone numbers where you can be reached during the day or night; all calls will be discreet.

The need for a national alert network became clear during the recent protests of "Marcus Welby" and "Policewoman". While both protests were very successful, they might have been more effective on a local level if information had been communicated more quickly. It is hoped that the "Emergency Alert" network of NGTF will solve the problems encountered in the past and afford the movement true national mobility.

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STUDY OF PRIESTS' ATTITUDES TOWARD HOMOSEXUALITY

PHILADELPHIA, (Dignity Newsletter), Rev. Myron Judy, Director of Student Life at Temple University and a Chaplain of Dignity/Philadelphia, recently announced the results of a survey of Philadelphia priests' attitudes toward homosexuality, done by a Temple University sociology student.

The study, completed by mail and telephone polling, though lacking many appropriate, professional statistical safeguards, offers some interesting findings:

—71% of the priests felt homosexuality should not be punishable by law,

—51% felt it was not their responsibility to convert homosexuals to a heterosexual orientation,

—88% indicated they would not encourage a homosexual desirous of a sex change to do so,

—51% felt that the Gay Liberation Movement was contributing to better understanding.



Dalmatica.

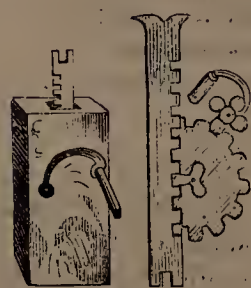
LESBIAN PARTICIPATION REQUESTED

The 1975 Conference on Women and Health will be held in the Boston area April 4-6. The conference will focus on current issues which affect all women seeking or giving health care and will offer all women opportunities for interaction, communication, cooperation and self-education while exploring effective alternatives in women's health and health care delivery. Other interested groups and individuals are invited to participate.

Very few gay women are presently involved in the conference planning. Lesbians are urged to participate in any of the existing working groups and/or to offer sponsorship for the conference. The working groups are: Gay Women and Health, Self-Help, Preventive Medicine and Health Education, Second Forty Years, Occupational Health for Women Workers, Mental Health, Rape and Crisis Prevention, Women Working with Women, Third World Women, Politics of Health Care, Maternity and the Birth Experience, Current Issues (Drugs, Alcoholism, VD, Cancer), Publicity, Funding, Media. For more information contact Pat Livingston at 254-0357.

"SODOMITES" ON THE UNH BOARD OF TRUSTEES?

MANCHESTER, N.H.—University of New Hampshire Student Trustee Allen Bridle, writing in the ever-vigilant *Manchester Union Leader*, has expressed his concern over the introduction of House Bill No. 43 into the State Legislature. The bill, which was proposed by Rep. Leo E. Lessard of Strafford Dist. No. 20, calls for the students to elect the Student Trustee Board Member. Bridle feels that such an attempt to remove the power of appointment from the Governor and his Council "is both unwise and against the public and University System's best interest." Why? He fears that if the campus gays were able to raise \$1,000 to bid on the pancake breakfast offered by the Governor's wife a year ago (who was saved from this "embarrassment" by a higher bid from a "loyal supporter"), they could easily get one of their own elected to the post of trustee with such fund-raising ability. "In the present mood at the Durham branch of the University System," Bridle said, "the headlines, 'Trustee Admits to Being Gay,' seem to be a very likely situation, if this bill is passed and the students are allowed to elect their own Trustee."



ew-jacks.

HISTORIANS ASKED TO SUPPORT GAY STUDIES

(The Philadelphia Gazette)—The 18,000 members of the American Historical Association have been mailed a referendum asking for approval of a resolution encouraging the teaching of the history of gays and other sexual minorities. The resolution, offered by Dennis Rubini, Co-chairperson of the AHA Committee of Gay Historians, was passed at the annual business meeting of the Association in Chicago. A previous, strongly-worded resolution affirming the rights of gay historians to employment was passed and subsequently approved following last year's convention in San Francisco.

Prior to the Association business meeting, 50 gay and single historians met to discuss current research and teaching dealing with gay history and the rights of historians. For the first time, the meeting was listed in the convention catalogue of the AHA.

LESBIANS IN FAMILY CIRCLE!

Congratulations goes to Family Circle magazine for a story about lesbianism which appeared in the November 1974 issue. The article is a personal story by a woman whose daughter is gay and deals with the woman's emotional reactions to this discovery. Her initial response is horror and fear, but through reading gay literature that her daughter has given her, she comes to realize her own love and respect for her daughter and acceptance of her way of life. Next time you visit home or Aunt Dorothy's look for it on the coffee table.



Screech-owl.

P'TOWN TO HOST GAY CONFERENCE

The New England Gay Conference 1975 will be held in Provincetown on March 14, 15, 16. The next planning meeting for the conference will be held at Clark University in Worcester, Saturday, Feb. 8 at 2 p.m. More information on the conference will appear in future issues of GCN.

IRS REFUSES GAYS TAX RETURN

MINNEAPOLIS, MINN.—Jack Baker and J. Michael McConnell are back in the news over a court fight with the Internal Revenue Service. Baker became famous in the late sixties as the first openly gay student president at the University of Minnesota, while McConnell sued to be hired as an openly gay librarian at the same university, and *Life* magazine published a photograph of the two of them.

Then, three years ago, the two men were married by a Methodist minister in Minneapolis and were issued a valid Minnesota marriage license after some red-tape tangles.

Now they want to file their federal income taxes with a joint return as a married couple. The IRS has refused to allow such a return because "only a husband and wife" may file a joint return. Baker and McConnell will actually pay more in taxes if they file jointly, thus indicating that the two men are more interested in testing a principle than in creating a tax shelter. For its part, the IRS has responded to Baker's and McConnell's generous offer by refusing the additional tax revenue and by taking the case to court.

LESBIANS LOSE AGAIN

BUFFALO, NY—A mother in western New York state was recently denied custody of her three small children, aged 8, 5, and 3. This was the result of court action initiated by her ex-husband, who was angered by her love relationship with another woman.

The ex-husband alleged that she was an unfit mother because she was a lesbian and would exercise an "unhealthy influence" upon their children. In his testimony he brought forth no evidence that implied she was an unfit mother, except for the allegation that she was a lesbian. A psychiatrist testified to his stability, and went on to make derogatory statements about homosexuals. The only other witness the father called was his fiancée, who was inexperienced in dealing with children.

The information brought out during the hearing highlighted the mother's discretion in separating her sexual and family life. There was considerable evidence to support her claim as a fit and loving mother. Her mother, an ex-employer, and a male friend of the family testified to the warmth of her household and of her responsibility to her children.

Clergymen from several churches testified in her behalf as the churches' changing attitude toward homosexuality. A psychologist and an anthropologist both testified that the woman's relationship

with her lover was a positive influence upon the children.

Despite two days of such testimony, the judge, in a one page opinion, granted custody of all three children to the father. He allowed visitation for the mother on weekends, but only if the lover were not present. His opinion does not reflect any matter upon which he made his judgment, nor does he list acts that imply unfitness as a mother. Instead, his opinion criticizes the mother for her lesbian relationship.

The change of residence to the father's home means that both school age children will be forced to change schools. All three children will be miles away from their friends.

The mother does not have much money but wishes to appeal the decision to the New York Appellate Court. A favorable decision would set a New York state precedent protecting the right of a fit and loving parent not to lose custody of children solely because of his or her sexual preference.

A Rochester paper, *Empty Closet*, urges those concerned to send contributions, ideas and correspondence to:

SOS Mother's Defense Fund
Box 975, Ellicott Sq. Station
Buffalo, NY 14205

Harrassed?

BOSTON—Have you suffered employment or other discrimination because of being gay? Your story (presented anonymously by another if you like) can help convince state legislators of the need this year to pass H.2848 and H. 2849, two bills that would make such discrimination illegal.

This is how it works: if you think you have been discriminated against in the Commonwealth of Massachusetts (at any time, past or present) in any way in employment, housing, bonding, insurance, mortgages, credit, union membership, or public accommodations (restaurants, hotels, etc.) because of being gay, then tell us. ALL INFORMATION WILL BE HELD STRICTLY CONFIDENTIAL AND WILL BE USED ONLY AS INSTRUCTED BY YOU. Names and identifying details can be omitted. Information will be presented to legislators at hearings and in summary written materials.

We need: NAME
ADDRESS
PHONE (in case we need more information)
TYPE OF DISCRIMINATION
COMPANY (ETC.)
DATE OF DISCRIMINATION
DETAILS
RESTRICTIONS ON USE OF INFORMATION

Send to: Gay Legislation '75
P.O. Box 8841
JFK Station
Boston, MA 02114

Or call: Laura
491-2787

Gay Legislation '75 is a coalition of groups and individuals (including HUB and DOB) working specifically for the gay rights bills.

Sixty Speak Out At GSB Conference

BOSTON—The Boston Gay Speakers Bureau held its first mini-conference on Sunday, January 19, and judging from the numbers attending and their comments it won't be the last. Between 60 and 70 people gathered at St. John's Church, Boston, between 4:00 and 10:00 to participate in workshops, view films, and to experience a training session, all designed to prepare speakers to deal with speaking situations more effectively.

The workshops were extremely informative and well led, and drew animated audience response. Paula Bennett and John S. began the session with a workshop on "Gays as Parents", and dealt with problems such as openness with children about the sexuality of the gay parent, legal questions, and questions from the child.

Charles Bonnell led a lively workshop on statistical information and mis-infor-

mation currently circulating about homosexuals, and concluded with an appraisal of his own studies of the occurrence of homosexuality among species other than human. Participants were left with a healthy new respect for the pink-footed goose of Newfoundland, a breed of bird that seems to produce male homosexual bondings!

The workshop section of the conference concluded with a discussion led by Judith Sand and Ron Schreiber on "Gays in Literature". After a brief historical survey of the field, discussion centered on current gay literary trends and the reasons (and some solutions) for the lack of quality fiction and poetry dealing with gay life styles.

After a pot luck supper two films were shown (courtesy of Dr. Richard Pillard): "Holding" and "Vir Amat", which por-



By TOM CARUSO

WATERBURY, CT—Waterbury, an urban, working-class city of approximately 100,000 may soon have a gay bar called "Rusty's Roadhouse." Owned by Rusty Rose, the establishment is located at 1338 Thomaston Avenue. The building has been used as a bar for several years, but during the week of January 27th, the formal transition to a "gay-oriented bar" should be completed.

Rusty, an effusive redhead, has renovated the building and is considering further expansion after his bar receives its new liquor license. Advising his patrons to "be prepared for anything," Rusty notes that dancing will be encouraged and women welcomed.

NEW HAVEN, CT—Connecticut gay organizations are watching with interest the developments surrounding a pending lawsuit filed by a former gay institution worker who claims he was fired because of his sexual orientation.

Ken Bland, formerly of Hartford, was fired two years ago as a "house-parent" at "The American School for the Deaf" in Hartford after he admitted his homosexuality on Connecticut Public Television. Since Bland worked in close contact with children, his dismissal was based on the supposed inherent danger he posed to adolescents.

Tentatively scheduled to be placed on the docket of the Federal District Court in New Haven, the case could set an important precedent. The School for the Deaf, however, is supposedly prepared to defend its interests at any cost, and Bland's friends and attorney are seeking financial support.



MEETING - HOUSE

By RICK PAQUETTE

The Charles Street Meetinghouse Coffeehouse will reopen within the next two weeks under a new manager, who has had extensive professional restaurant experience, Rev. Randall Gibson, church minister said Monday.

It will be a Coffeehouse that will "welcome the gay community as in the past", he continued. Plagued by understaffing and a continuing deficit Rev. Gibson said, the different format, that will include new chairs and tables, is an attempt to rectify the situation.

"People are going to stop abusing the Coffeehouse" and will not feel welcome to sit for hours over one cup of coffee, Rev. Gibson continued.

When the Coffeehouse opened in the spring of 1973 it was, according to the original menu "...a non-profit Coffeehouse, operated by the Charles Street Universalist Church."

GCN has not ignored the various opinions of the gay community and questions surrounding the issue hopefully will be answered in another article.



GCN is dedicated to providing coverage of events and news of interest in the New England gay community as well as stimulation of event-oriented opinion within the community.

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The U.S. Court of Appeals may have opened the door to a fulfillment of my post-adolescent dream . . . a gay sorority or fraternity. Remember how it was in school, getting pledged into this or that set of Greek letters. Knowing that it would be all women or men there together sharing camaraderie and intimate moments. But how, when you thought again, you knew that they were mostly all straight.

Remember how there were jock houses, even for the women, brains, dramarts and all the others grouped together sharing their thing . . . but they were mostly straight.

Can you imagine how it would be with

EDITORIAL somehow

a gay house. Twenty-five of the gays on campus in one house. Just think of it, you could even hold a gay prom now and solve the problem of having to go with your best friend's brother or sister to keep your scene under wraps. While the one you really loved went with some other and the only thing the evening offered was that you were there together waiting to get back to the dorm that night.

Enough for the fun and fantasy aspect of a completely gay house. Think of the serious benefits. People around you who knew where you were so you could avoid the hypocrisy of pretense. People around

you who were into gay literature and art, who were probably creating some of their own. Professors to serve as house sponsors who were gay and were therefore available for talking and supplying intelligent accomplished role models.

A gay fraternity to serve as a campus gathering place for people and as important book and record collections, a true place for gays to come together and be . . .

Perhaps the U.S. Court of Appeals ruling that UNH cannot ban the Gay Students Organization from holding . . . social functions on campus will not directly lead to gay fraternities and sororities but hasn't the way been opened?

strokes

Dear Editors:

The three short pieces on the "allegedly gay sailor" in Winter Harbor, Me., have been intense ego builders; meaning the shit received from Uncle Sam and his black riders piles high against my mind; sanity looms obscurely in the distance. Your articles have been a catalyst in my projecting defensive attitudes, which, in the service—particularly on homophobic, isolated bases spells the difference between apathy and acute mental awareness.

Give Mike R. a big hug for his drawing of the three sailors.

JJS
USN

hey you

Dear Editors:

Yes, isn't S and M a blast! (A. Stewart's "S and M is the Gay World's Bastard") I've been handcuffed by the best, knocked around some really nice numbers, and been The Esther Williams of the gay water sports world.

But let me tell you something...wait 'til you queens and dykes get into coprophilia! That's news! I never understood what true liberation was until I had my face shoved into a hot, steaming turd!

—Boom-boom LaRue

LETTERS

again

be well...

Goodbye, Candyke. You're leaving GCN after nearly a year's faithful service to the art and layout department to go back to school at Amherst. Sorry to lose the bright, white light of Monday night layout. Since all we can give you is our appreciation, here it is:

THANKS!

bravo

slap

Dear David,

I have been intending for quite a while to drop you a line and thank you for your pieces in GCN.

The political coverage and analysis last year was excellent and I am sure most helpful to a lot of people in the community.

This letter was finally prompted by your "con" side of the piece of "Jacques and the Other Side"—couldn't agree more. I find the "radical" side on most of the issues so far off base that it is unbelievable and was glad to see that GCN handled it as a "two-sided" issue.

Keep up the good work we need more of this type of writing in the community.

Peace and all good things—

—Joe McCauley

In reply to the criticism received re: my review of Durrell's *Monsieur*: it would be unfair to respond at length to unpublished parts of the letters received; they were, apparently, edited because of space limitations. One (unpublished) point touched on that does impell response is the expressed certainty by one of the writers that Mr. Durrell is 'gay,' which is not evident in his work. Also, given the volume of autobiographical material available, I suspect this verbal sex-change is the result of bad faith or of ignorance (i.e., Durrell can only be a great witer, and hence defensible, if he is gay, etc., etc.)

I do not write with a scalpel—the metaphor used, suggesting a slightly inebriated surgeon moving in on a burst cultural appendix, could only suggest itself to someone totally unfamiliar with my work, as well as with the possible uses of a scalpel. I have a free hand in matters of aesthetics and call them as I see them; I am not out to get anybody, as the vehemence of the letter implies. Nor did I dislike *Monsieur*, an idea taken for granted by everyone, apparently.

—Gary Jane Hoisington

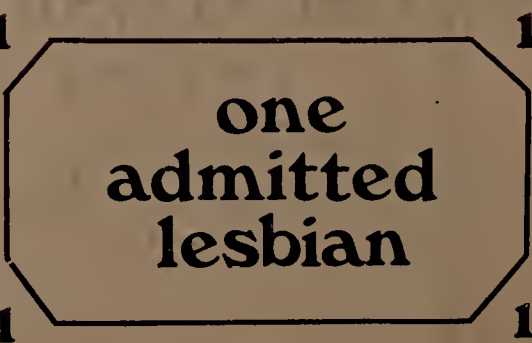
thanks

Dear GCN:

"Bouquets and Brickbats" brought tears of sadness and joy, a look to the future and a look at the past.

My first year out and I can't express how much the paper has meant to me.

—Bob



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Any amounts in excess will be considered donations, which are greatly needed and appreciated.



beware

GCN has received two reports this week of police harassment in the South Station warehouse area. Gay men in the area at night have reported being searched and questioned by persons claiming to be plain-clothes police officers. Visitors to this area are advised to obtain the badge number, car registration number, and/or name of the alleged "officers".



Koodoo (Strepsiceros kudus).

NO MORE CRUISING

BOSTON—The Police Department has again re-iterated to the gay community their desire to eliminate street cruising from the area of the city known as The Block (bounded by Marlborough Street and Commonwealth Avenue between Arlington and Berkeley Streets.) The announcement was made last week by Gary Hayes, staff assistant to Police Commissioner Robert J. DiGrazia in charge of relations with the gay community, in a letter to the Homophile Union of Boston.

Hayes said that the police department has "a concerted drive in the area known as 'The Block' to eliminate male homosexual prostitutes." He said that "Police-men have been instructed to stop and question all people believed to be walking without a destination."

In the event that gay men feel they have been harassed by police officers unnecessarily, Hayes advised complainants to obtain the license plate number or vehicle number of the police car involved, so that it may be reported to the Police Department's Internal Affairs Division for investigation.

GAYRILLA THEATRE

Give your hometown library a subscription to GCN and read it in the reading room.

BOAXLLS

PHOTOGRAPHY

262-9557

KEN WITHERS' RESPONSE

"I KNOW (THE SOCIALISTS) PROPENSITY FOR JOINING OTHER PEOPLE'S MOVEMENTS"

~ JOHN KYPER, GCN JAN 4



[But Ken, I consider myself a socialist! -- J. Kyper]

MIDWINTER COSTUME BALL

Benefit GCN



FRIDAY, FEB. 21 8 to 12

Charles Street Meetinghouse

➔ DANCE TO LILITH



BUFFET SUPPER

by Angela's Catering

Prizes for 5 Top Costumes



Beer—Wine—Fruit Punch—Cold Drinks

\$5.00 per person—Sell 10 tickets get one free—

Tickets at GCN, 22 Bromfield St.—426-4469

Lesbian History Forum Set

By NANCY WECHSLER

Lesbians of today know very little about how lesbians of the past led their lives. How did they cope with their hostile environment? How did they seek to change it? How did they survive?

Knowing the answers to those questions would give us a greater sense of what it means to be a lesbian, the varieties of lesbian culture and experience, and a chance to learn from the past to make the present and future more livable. Not knowing lesbian history and culture adds to our oppression. Each of us starts from zero with few role models and few chances to refer to experiences of the past to bounce off of and build upon.

Lesbians throughout the country, seeing this void and its effect, have begun doing research on lesbian history, culture, and experiences. From research my own friends have done, and from my own reading, I think that what we will find is that there is no *one* lesbian culture, no *one* lesbian history. There have been lesbians of the upper class, lesbians of the working class, lesbians who wanted nothing to do with men, lesbians who worked with men to overthrow their governments, lesbians who were socialists, and lesbians who were not interested in politics at all.

The more we study lesbian history and culture the more we will see the many different ways we can live as lesbians. Right now lesbian communities in many cities apply a good deal of pressure on individuals to conform to certain rules. By not conforming you run the risk of being considered in the out-group i.e. not a lesbian. Often the pressure is subtle, sometimes it

is blatant. I'm sure those reading this know what I am talking about. How many of us at one time or another felt we had to prove to our gay sisters that we were gay? While I understand why this pressure exists, I can still be saddened by it. Hopefully a knowledge of our past will free us from some of these pressures within our own communities.

A group of women in L.A. (the Lesbian History collective) are putting together a Lesbian History Exploration under the auspices of Good Taste Productions. It will take place May 2-4, 1975 at a campsite outside of L.A. The focus of the weekend will be (quoting from their publicity):

- *research on known lesbians and lesbian communities of the past.

- *personal testimony about the variety of ways that women have lived as lesbians—our triumphs and our struggles to survive.

- *first hand reports by women who have participated in the major events that have shaped the recent lesbian movement.

- *historical fantasy; mythology; folklore; re-creations of our lesbian past.

- *stories about lost women: women who should have been lesbians, women who were "cured", women who committed suicide.

The collective is actively seeking people who not only want to attend by are willing to present their research, stories, songs, poems, plays, personal history. They would like to hear from interested participants by Feb. 1st. (For more information call or write: Lesbian History Exploration, Good Taste Productions, POB 1564, Santa Monica, California 90406. 213-836-1600).

They urge people who can not make it to L.A. to send copies of materials that might be of interest to the group. They have room for only 300 women. I urge those interested to write, get more information, send materials, and if possible to attend.

After reading the literature that described the conference I was excited and interested but also left with some real questions and doubts—and without a sense of the politics of the women putting it together. The conference is open only to lesbians—something I find distasteful as the dividing line between straight and gay is not always so clear. They have chosen a weekend when most students and teachers will still be in school, and workers will not have time off. Who will be able to attend the conference and pay the \$35 or \$65 fee (depending on income)? Will lesbian socialists, as well as lesbian separatists, as well as political lesbians all attend? I hope so, but I don't have the answer. Given that it is just a three day conference I would assume mostly westerners would go, with some midwesterners and a handful of easterners who are able to come up with travel expenses. I hope the women who have been doing research, some of whom have participated in the Gay Academic Union, find the time to go. I hope some older lesbians will go and share their experiences with younger lesbians. I hope it will be a conference which will accept that while we are all lesbians, we may be in very different places personally and politically.

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GAY QUAKERS GATHER

Thirty-five gay and bi-sexual Friends (Quakers) from five U.S. Yearly Meetings gathered at Manhattans's 15th Street Meeting House, January 18 and 19 for the second annual New York area conference of the Committee of Concern, the fellowship of gays within the Society of Friends. Committee of Concern members were joined this year by the Friends Committee on Bi-sexuality and this inclusion added new depth and breadth to both worship and workshops.

Conference attenders opened their sessions with an unprogrammed meeting for worship and sharing. After breaking meeting with the traditional handclasp, Friends from California, Illinois, Pennsylvania, New York and Massachusetts signed up for workshops on themes as diverse as the spiritual dimensions of gayness and "coming out/being out in monthly meeting." Ethics of interpersonal relationships, pastoral care and counseling and a panel entitled "Bisexuality/homosexuality—how do they relate and how does each group feel about the other" rounded out the opening day's offerings.

Although no consensus was reached in terms of developing a gay ethic, discussions tended to center on two points: there is a potential for spiritual violence in much of what is commonly accepted within the urban gay life style; the traditional Quaker position on sexuality can accommodate gays and bi-sexuals but great care has to be taken to avoid exploitive or violent relationships. The workshop discussions often assumed the silence of a meeting for worship as Friends tried to seek "that of God in every person" with-
Page 6 + GCN, February 1, 1975

out reliance on moralizing or judgmental stances.

After attending First Day Meetings at Morningside or Fifteenth Street Monthly Meetings, conference participants gathered for a second day of worship sharing followed by a business session which included informal reports from the following Yearly Meetings: New York, New England, Pacific, Philadelphia and Illinois. There seemed to be consensus that minutes in support of gay civil rights at the Yearly Meeting level had to be followed up by educational efforts within the constituent monthly and quarterly or half-yearly meetings. Friends from New York Yearly Meeting hope to visit all their monthly meetings before the next regional conference. Everyone looks forward to the day when all Friends are united with Baltimore Yearly Meeting's minute of 1973, "In accordance with Friends' testimony of the right and responsibility to follow the Inner Light, we hope we will come to respect the decisions of others about their own sexuality."

After a shared silence of great depth, Friends brought to a close this second gathering of gay and bi-sexual Quakers. Plans call for a third conference within a year, perhaps within six months. Anyone interested in the Committee of Concern's work can write the committee's clerk, Ron Mattson, 3208 Portland Ave. South, Minneapolis, Minn., 55407. A stamped, self-addressed envelope is appreciated. Gay Friends or persons interested in worshipping after the manner of Friends may contact Box 5100, GCN. It is possible that a group could be formed within New England Yearly Meeting.

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Gay Times for All

YOUTH

(Continued from page 1)

Asked what the typical youth's difficulties might be, Relyea responded "typical youths working with Lambda might be involved in street hustling and hooking (though the latter people may be lesbian by preference), petty larceny, unwanted pregnancies, being runaway or lack of any home life, V.D. or other health problems, lack of school placement or job or career possibilities, or depression and other personal problems."

In response to a question on the role of the gay advocate, Brian Goodrich, one of the advocates, responded "as an advocate, I hope to help meet the needs of gay youth that traditionally have not been met by other agencies. In becoming the first agency of its kind in the country, we are called to prove the viability of gay adults working with gay youth, a burden which I hope the whole community will share."

The program began officially accepting referrals from other agencies and walk-ins on January 27th, and the new advocates are now finishing an extensive two week and continuing training program provided by TASC-J (Treatment Alternatives to Street Crime-Juvenile) Commission for the youth advocates from all five agencies funded, as well as several dozen police youth lieisons and area youth workers. As well as recognizing the unique needs of gay youth, the city also recognized the unique needs of black, Spanish-speaking, and poverty youth, needs also not usually met by existing agencies.

Also attending the training as part of the Meetinghouse contingent, was Ms. Sommers and Sturgis Haskins, who will be participating in the project as a volunteer. A formal training program for volunteers will be established by Feb. 1st, and those interested are encouraged to contact one of the staff at the Meetinghouse.

The reaction of the Meetinghouse advocates to the training sessions were mixed,

and generally brought out the difficulties of the approximately 50 straight advocates and trainers in relating to ten openly gay people, and vice-versa.

The novelty and newness of the program seemed to make it difficult for the gay advocates to be sure what they needed to learn, but most were in agreement that many counseling, self-growth, and referral skills were being acquired.

Several mentioned their annoyance with the "straight bias" of the training, and the constant need for the gay advocates to point out the many forms of sexism taking place. This intensified when plans were announced to include speakers on various minority youths special needs, excluding gay youth. The gay advocates vocally protested the absence of any training dealing with adolescent sexuality. They stated that sexuality was an important area dealing with adolescents, and that the program's neglect with dealing with it reflected the problem in society as a whole. Due to their own insecurities, it was stated, society is hesitant to deal with people, much less adolescents, as sexual beings.

With support from the entire body, the gays received a time period in the program, and chose Donna Medley, Educational Director of the Homophile Community Health Service, to speak on sexuality, and the needs of the gay adolescent in particular. Many of the other advocates later told the gays that the presentation was one of the most enlightening of the whole session.

Stephanie Byrd, one of the advocates, told GCN, "I feel that many of the agencies now realize that there are gay kids and that they may not always be capable of dealing with them, especially when the problem deals with their sexual orientation. This realization has brought me closer to many of the advocates and has established inter-agency connections."

In the last few days, some of the gays have felt that many of the other advocates have been getting over their liberal "isn't it nice you're here" bit, and have realized that they must deal with the adolescents sexuality feelings in general, and to do this they must deal with their own insecurities. One gay advocate was overheard in a small group meeting telling another woman advocate, "If I was sexually interested in you I would have told you". A certain culmination came Friday when several of the advocates from other pro-



"Look here, Mulcahy, we had you dress up like a broad to nab that nut in the park. We got him three weeks ago. Now I am ordering you to get back into your regular uniform."

jects "came out" openly to the group meeting, and several advocates that considered themselves "straight" admitted that this whole training session was causing them to deal with feelings and physical attractions that they never had dealt with.

It seems that if anything can be unanimous about the gay advocates' experience, it was that the training program was "heavy, emotionally draining, and a thoroughly exhausting experience."

Remarked Ian Johnson, "the entire process is probably a microcosm of what we, as open gay youth advocates, will face out in the straight community. After two years of working primarily within the gay community, I, and probably the rest, am facing an incredible cultural shock. One woman, after a really heavy group discussion, broke the silence with "All I

can say is God bless America—isn't it wonderful we can all be here together!" "Your mind is blown a dozen times a day but it's still an incredibly exciting challenge!" ended Johnson.

SAPPHO

(Continued from page 1)

Conference organizers considered that despite the inevitable problems the conference was successful in bringing lesbians together to create a sense of solidarity and support. Women learned about women are doing in the entire northeastern area and got to discuss common needs and interests.

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Project Place GAY-nfully Employed

By ALLEN MILNER

Project PLACE did not invent the hotline, but the people at PLACE have been instrumental in developing the original concept of an emergency telephone counseling service into a highly sophisticated system for providing services to people who need help.

In addition to information, referrals, and crisis intervention counseling, the PLACE hotline also provides access to drop-in counseling, an ambulance service, special programs for runaways, and legal services. These services are provided free-of-charge and without discrimination by a young, well-trained and sincerely motivated staff of 65 full-time workers, and 120 volunteers.

So what?

So, for the past year and a half, Thursday nights have been set aside specifically for gay callers who want to talk to gay counselors. The decision to have a special night for gay callers was made because straight hotline counselors did not feel competent to deal with the issues that gay callers were raising, and because the callers themselves did not feel comfortable talking to straight counselors. Since there weren't enough gay counselors to cover even the peak load hours, straight counselors began asking gay callers to call back when gay counselors were scheduled to be on the phones, usually Thursday nights.

The situation has not changed enough

to warrant changing the Thursday night structure, but efforts are now being made to recruit new gay counselors, and to de-emphasize the distinction between gay and straight callers, without doing a disservice to either group.

Two weeks ago, for example, five gay counselors conducted a special workshop for members of the PLACE community who were interested in learning more about the gay experience. The participants were given a gay perspective on the different lifestyles, and social scenes that gay people can get into. Many of the recurring gay themes were discussed, giving the trainees an opportunity to check out their own misconceptions with a group of resolved gay people.

Such a small program often seems useless to many people, who view the business of consciousness-raising from the perspective of re-educating masses of people. But, by helping straight counselors get a more accurate impression of the gay experience, the gay counselors have improved their colleagues' abilities to deal with gay callers. At the very least, the experience has improved the social climate within the organization, and cleared up some misconceptions that the misconceivers are better off without.

Who uses the hotline?

Many gay people, and especially younger gays, are victimized by the same miscon-

ceptions about gay people that still permeates the straight world they are coming from. The hotline is a valuable resource for gay people who are exploring their sexual identity and need some support or guidance. It can provide them with a reliable source of information about the realities of the gay experience without jeopardizing their anonymity. This is very important for young people who are just beginning to discover that they are attracted to other people of the same sex.

Young gay people often experience a crushing sense of isolation, cut off from family, friends, school teachers and clergy people because they can't discuss the problem of sexual identity without risking scorn, derision, and expulsion from social groups. In many cases, young people find themselves facing the bleak alternatives of ostracism or sexual repression.

When gay people call the hotline, they ask questions about where gay people are getting together, what happens there, how to avoid some unpleasant experiences, how to deal with the straight world and the necessity for maintaining a straight appearance. The hotline counselor can be trusted simply because he/she has no vested interest that might be served by deliberately misinforming a caller. For people with more serious problems, the hotline counselor can refer the caller to other agencies that can provide more direct service, and the caller can feel more confident about approaching the agency because it has been recommended by a "reliable source." The hotline has nearly 80,000 referrals on file, and referrals are not made to agencies that have not been checked out.

Sometimes it seems that the most important service the hotline can offer is a sympathetic, non-judgmental listener who has shared many of the experiences the caller is going through, and can give other gay people another perspective from which the experience can be seen, a positive affirmation that it is possible to be gay and happy about it.

Many gay callers are experiencing the same problems that straight people face, and need the same kinds of support. Oftentimes, however, gay people are less inclined to seek professional help because they have already experienced too much negative feed-back in previous encounters with members of the "helping professions." This is most often true when the trouble is related to a romantic relationship. If a gay person is having problems with his/her partner and decides to seek professional help, he/she is running the risk of being told that the real problem is his/her sexual preference, not the issues that are driving the partners apart. Anyone who has ever experienced this kind of insensitivity is not likely to repeat the experiment.

When you call a hotline, you will probably be talking to a paraprofessional, someone who may not have the academic credentials of a therapist, but who has received substantial amounts of instruction in the field of counseling and now works under the supervision of a more experienced counselor.

At PLACE, hotline volunteers begin their training with a six-week program in which trainees develop the skills necessary for a supportive, non-judgmental approach to counseling. The training includes role-playing and consciousness-raising sessions, and topical programs on subjects such as suicide, human sexuality, drug abuse, legal

aid, gay liberation, etc. The entire program is structured to give priority to practical training over the theoretical background.

After completing the training program, counselors continue to participate in ongoing in-service training activities that include case discussion groups, self-evaluation, counseling of counselors, and counselor supervision designed to maintain the standards of service.

PLACE operates on a collective model and, although hotline volunteers are not members of the staff, they do have a voice in the decision-making process. Becoming a counselor requires a commitment of at least 12 hours per week, and the willingness to participate in an educational experience in which the common goal is self-improvement and excellence of service.

And, while PLACE is not a gay organization, gay people are welcome to use the services they have to offer, and more than welcome to become hotline volunteers. It may not be perfect, but do you know anything that is?

For more information about volunteering at Project PLACE, call Shelley Leaf at 262-3740 Tuesday mornings or Friday afternoons.

If you want to reach the hotline, dial 267-9150. Gay Nite is Thursday from 5 PM until midnight, but the hotline is open 24 hours a day and the people there are a basic resource you should keep in mind for times when you need any kind of emergency services.

Yes, But Are You

The (Gay) Connoisseur's Guide to the Hotlines

By J.D. SITLER

What would you say
If I said I was Gay?
Refer me? Coerce me? Or worse?
Oh, what-the-heck—
Bite me on the neck!

—Anonymous
(And let's keep it that way!)

This plaintive call for solace was found incised in cuneiform writing on a clay tablet in an ancient Assyrian hotline office. (Then, heavy tablets were carried between "caller" and "listener" by tough, well-trained carrier pigeons. Today, the Iraqis use Mirage jets for this and other, nastier purposes.) It reminds us that many Gay persons are unsure of the reception they'll get when calling a hotline for help. This intrepid researcher decided to find out.

There are approximately two dozen hotlines in the metropolitan Boston area. Most were sampled in this survey. (Exceptions/exclusions were in several outlying towns—the phone bill, you know!). All calls were made on a Friday night, usually a heavy night for hotlines, during published hours of operation. The broad assumption was made that the particular response of the listener to *this* call would be characteristic of the response Gay people in general would receive at that hotline when-



Photo by Ted Behr

The Project Place hotline operates out of this four-story brick building in the South End, sharing that space with four other service projects.

HCHS — THE EARS of the COMMUNITY

By J.D. SITLER

MALE CALLER: I think my lover has VD. ...you know, the drip. We've been having oral sex, and I've got a sore throat. Is there somewhere we can go together or separately to be checked and treated?

LISTENER: Sure. There are several excellent clinics in Boston where you can get help and not be made to feel uncomfortable. And you can go together if you like. One is the Fenway Community Health Center, which co-sponsors "Gay Health Night" with HCHS. Others are available too.

FEMALE CALLER: I'm new to Boston

and new to being Gay. A little nervous about it, you know. Is there a place I can go to meet other Gay women I can relate to?

LISTENER: There's Daughters of Bilitis, two fine women's bars, the Meeting-house,....I'll tell you a bit about each.

MALE CALLER: I'm in high school, and have a crush on this groovy guy on the soccer team. I guess he can't dig where I'm coming from, but maybe, I should find someone who can.

LISTENER: Does your soccer-playing friend know how you feel about him? How do you think he feels about you?



Each new volunteer receives personal training at HCHS hotline.

Photo by Jane Picard

Really There . . . Hotline Guide

ever they called and to whomever they spoke.

The anticipated scenario was:

CALLER: I'm homosexual. Do you have anyone I can talk to?



Photo by Ted Behr

LISTENER: Yes, me.

C: Are you homosexual?

L: Well, no. But I think I can help you.

C: Good. I suppose you can help me, but probably not in the way you think. Will you answer a few questions for me please?

L: I'll try.

(Semantic confusion was avoided by *not* saying at the outset -C: I'm Gay; L: If you're so happy, why are you calling us?)

The questions were:

1. Can I get VD from anal intercourse?
2. Are any of your phone counselors/listeners openly Gay, and if so are they used as resource people for Gay callers?
3. Have any of your phone counselors/listeners received any training to help them deal with some of the problems unique to Gay callers?

The opening scenario was used to set up the exchange to follow and to elicit any overt homophobic or "nervous" reactions of the listener. The first question was used as a point of information: how well did the listener know the venereal facts-of-life? (A trained listener who had never dealt with a question about anal intercourse before should still know that the organism can be transferred by *any* intimate sexual contact of the mucous membranes.) The last two questions got right down to the nitty-gritty.

The caller's voice was calm, well-modulated, and conversational. The speech was articulate ("anal intercourse" instead of

(Continued on page 10)

Do you know any other Gay people?

FEMALE CALLER: My husband and I have been married for fourteen years. We have two beautiful children. But things have been a little rocky between us lately. He spends a lot of time away from the house, mostly with my brother. They fix cars together. My brother is four years younger than I am, and he's a homosexual. I could understand if it were another woman.

LISTENER: How do you feel about their relationship?

C: I hate it! I hate them! Another "man" ...and my brother yet! I've had it with their games. He usually comes home at the witching-hour; and tonight "this" witch is going to have a witch's sabbath.

L: Your anger is understandable, but are you sure tonight's the right time for confrontation.

The Homophile Community Health Service (HCHS), since its establishment four years ago, has been providing a hotline service to the Boston metropolitan Gay community. It has been relatively unstructured, and is an adjunct to on-going clinical services. The nature of clinical psychotherapy (frequent telephone contact with clients and prospective clients) and the sense of moral obligation to the community dictated that a hotline facility be made available to those in need. Unfortunately, there has been no funding forthcoming for this component: neither in the form of a grant-in-aid nor through a client-fee schedule. (How could a fee be set or collected anyway?)

HCHS wishes to expand this important service and simultaneously to seek outside support for its maintenance. Steps are already underway to strengthen their capacity to offer support for callers seeking aid.

A trained staff of 23 (19 male and 4 female) telephone listeners has been assembled, and another training group starts in January. The *new* number to call is 542-6075 from 6 to 9 P.M. Monday through Friday. It is hoped these hours can be expanded to Saturday afternoons and evenings in the near future. The phone is answered: "6075" or "Health Service." People calling outside the published hours will be directed by a recording to call at the appropriate times or to phone Project Place if there is an emergency.

Ideally, a man and a woman should be available to cover each shift. More women are needed to make this possible, as a woman caller usually feels more comfortable speaking with a woman listener. Listeners never meet callers in person, and use only first names on the phone. Training consists of 20 person-hours, made up of eight 2½-hour weekly sessions. Lectures, role-play, sensitivity games, case studies, and group discussions are used in the seminars. HCHS clinical staff and outside speakers are brought in to discuss such topics as depression, suicide, medical and legal problems, and alcoholism.

The only other hotline in Boston specifically for Gay people is run by Project Place on Thursday evenings. Of the approximately two dozen other services in the area, many can respond empathically to a Gay caller or to someone raising homosexuality as an issue. Place and the others are discussed in accompanying articles.

In the context of other HCHS services, it is important to define what the appropriate function of a hotline is by declar-

ing what it is not: It is no substitute for therapy when the nature of the caller's problem is obviously serious enough to warrant direct, person-to-person counseling. The anonymity of the telephone, however, provides a measure of security for the caller. And this non-threatening communication link is a valuable tool to the helper at the other end. For by offering support and understanding, the listener can establish with the caller what is usually the only relationship he/she can maintain and still speak intimately about feelings and behavior. He/she can then freely explore sources of conflict and, with the encouragement of the listener, can formulate alternatives. When appropriate, the trained listener can motivate the caller to seek further, more tangible help—possibly through seeing an HCHS therapist.

Calls involving, for example, potential suicides and people going through acute mental episodes are fortunately few, but must be dealt with. Whenever possible, these people are encouraged to phone Project Place, which is better equipped to handle crisis intervention situations.

When the problem is a less urgent or serious one, the HCHS hotline is most effective. It is an invaluable consciousness-raising tool for closet cases, the nervous and insecure—as we all are or have been at times, and for Gay people's friends and families, who have their own insecurities and hang-ups to work out. Also, as an information resource and referral service, the hotline fosters a community consciousness—a sense of belonging, and helps integrate newly-realized Gays into what is often a



Christopher Guerin addresses volunteers.

new lifestyle. Though bar referrals are frequently made, the hotline also informs callers that there are new, non-sexist and "liberated" opportunities for socialization. Through these efforts, the ideal of a cohesive community is made real. The very existence of HCHS and other Gay service organizations is a testament to this realization.

The HCHS hotline is for the caller who is lonesome, bewildered, unhappily married, just coming-out, or all of the above. Like any hotline, there is the usual portion of sociopaths, psychopaths and general off-the-wall crazies that call. In addition, the Gay hotline has to contend with abusive, homophobic horses' derrieres. (Look it up!) But as they say in the olde countrie: "Ve haf vays ov dealink...etc."

So if you need some tender, loving listening, give the HCHS hotline folks a call at 542-6075. And if the line is busy, it's just because they're helping another Gay sister or brother. So keep trying!

(Continued from page 9)

"screwed up the ass," "VD" instead of "the clap," and "homosexual" instead of "fairy"). This was not your usual angry, vague, nervous, or depressed caller; so, of course, the listener was put somewhat on the defensive. The purpose of the call was saved for last. Everyone took it well.

The responses can be broken-down into five categories:

NOT IN SERVICE

Project People (Medford)
Project People (Weymouth and Braintree)

Hotline (Somerville)

NO ANSWER

Hang-In-There (Boston)
Hotline (Weston and Wellesley)
Allston-Brighton Helpline (Boston)
Hotline-Helpline (Watertown)

WRONG NUMBER

Helpline (Plymouth)

"BEEP"

Community Assistance Lifeline (South Boston and Dorchester)

HUB Call (South Boston and Dorchester)

ANSWER

Hotline (Belmont) 484-9224
Replace (Lexington) 862-8130
Help Program (Boston) 426-5200
Hotline (newton)
Hotline (Newton) 969-5906
Hotline-Helpline (Waltham) 891-4552, 899-6426
Hotline (Lynn) 599-8020
Crisis Center (Worcester) 791-6562
Project Rap (Beverly) 922-0000
Dial Help (Natick) 655-5600
Hotline (Melrose) 662-7350
Hotline (Cambridge) 876-7528



Photo by Jane Picard

Christopher Guerin, homophile healthline director, talks to a caller.

It was a surprise to find nearly half the hotlines sampled "out of commission." While hostility was expected from the two South Boston-based hotlines, the caller only got a brief, high-pitch tone, then silence—no ringing. This also happened when the operator was asked to dial-through. What's happening there? Could the English have landed in a jet-propelled yellow school bus? You figure it out!

New York's Lovers

For those travelling New York way, make a point of seeing the all-gay, entirely professional musical "Lovers": at Players Theatre on MacDougal Street in the Village.

It is bright and funny, outrageous in spots, with a little sorrow thrown in, or in other words, rooted in life. It portrays three male couples from different walks of contemporary life; they, nonetheless, share the same kinds of couple's troubles.

I was fortunate in attending a benefit performance for NGTF, whose audience was most appreciative of the lively efforts of an excellent cast.

Of those hotline listeners who answered, the responses were uniformly positive and helpful, though several were slightly thrown off guard. A listener's willingness and ability to relate to a Gay caller can be measured by how anxious he or she is to refer the caller to someone else "better equipped to deal with your problem." While referral is a legitimate function of a hotline, it can also be used to avoid an uncomfortable situation—a not uncommon reaction of many straights who are unexpectedly confronted by up-front Gays.

When referrals were suggested, they were not internal but to Gay organizations like HUB and HCHS. One exception, but hardly an exemplary one, was the Lexington listener: "That's your business, I don't think one way or the other about it. We have professional psychologists who can help you." (The caller was given an unasked-for non-value judgement and the implication that he was sick—needing a shrink—by virtue—or non-virtue—of being homosexual. But the listener was a high school student and "just a volunteer here.") When the caller phoned the Help Program (Boston), he didn't even get into the opening scenario. Upon announcing he was homosexual, a matronly voice replied: "I'll give you a number to call where they can help you;" and referred him to Project Place as quickly as possible.

When the Lynn hotline was phoned, someone answered who was not a trained listener. When a "counselor" was secured, the caller was informed: "We're basically a drug half-way house." (So why are they advertised as a multi-purpose hotline?) The listener was generally disinterested and cynical about the usefulness of hotlines, having, as he said, several years experience on the one in Cambridge. (Can Cambridge be all that disillusioning?) The only enthusiasm he could muster was in referring the caller elsewhere.

A sampling of responses to the first question about VD and "buggery": "I believe you can." (Belmont) "I don't know." (Newton) "Yep." (Lynn) "I'm not positive." (Worcester) "Oh, sure." (Beverly) "Hold on, I'll ask." (Cambridge)

A sampling of responses to the second question: "I don't think so." (Belmont) "There are no homosexual people on our staff." (Newton) "We have two people, both women." (Waltham) "We have two homosexual counselors, but they're not here right now." (Worcester) "No." (Beverly) "You're in luck, I'm Gay!" (Natick)

The response to the third question was uneven. The Lexington, Waltham, Worcester, and Natick listeners have had some training. If the listener on the Beverly hotline is representative, Gay callers on the North Shore are fortunate. Though not Gay himself, he was very sympathetic and interested in extending services to Gays through training and consciousness-raising programs for listeners. Accolades go to the Worcester and Natick hotlines, for our Gay sisters and brothers to the West are well-served there. All their listeners hae ha

have had some training, and, as mentioned previously, there are two Gay listeners in Worcester. In Natick there are three listeners (a Gay male and female and a bisexual male) who are especially prepared to relate to Gay callers. (The Gay male listener here said either he or one of the other two are almost always available during scheduled hours.) Too bad South Shore Gays don't have it as good: You'll get a wrong number in Plymouth.

The two Gay hotlines, Project Place and Homophile Community Health Service, are discussed in companion articles. Those sampled here are for troubled folks in general—Gay and straight. And for the Gay caller, the hotlines can blow hot and cold, depending on the night, the listener, and the phase of the moon.

VIETNAM — directed by JANE FONDA AND THE U.S.

Review By GARY JANE HOISINGTON



Vietnam ought still to hold our attention, for the war has by no means ended; merely, it has undergone one of those transmutations of form for which the United States military and its ancillary wings of covert intelligence are famous. We now deny our 'active' role in the war, as we did at its outset, as if massive injections of economic and advisory aid to the Saigon government are somehow 'inactive,' unable to affect the destiny of Vietnam,

and therefore innocently futile. Jane Fonda's new film "Introduction to The Enemy" reminds us again. It will open at the Orson Welle's, February 5th.

In a different sense the U.S. is unable to alter the direction of Vietnam or to stem the inevitable victory of the Provisional Revolutionary Government. It's obvious, from watching this film and reading the dispatches of virtually any visitor to

WELLS

(Continued from page 1)

not the only ones angered by the recent turn of events. Members of the Seacoast Area Gay Alliance (SAGA) who have frequently used the Stage Door for meetings and benefits, have marshalled their forces in support. SAGA President Frank Starratt, a former policeman, voiced his outrage at a meeting held Sunday at the Stage Door with the Boisverts and Coordinators from the Maine Gay Task Force. Twenty-five people were present. It was clearly the consensus of those attending that the opposition to the bar was prompted by the fact that it was gay-orientated.

The Stage Door is located on much traveled Route One in an area dotted with small businesses catering to the tourist. Across the street is a donut shop. Immediately to the left and right of the Stage Door is a small family-run furniture store and a motel. Both are closed for the winter months. The owners of the motel, Mr. and Mrs. Albeo LaPierre are in Florida but are expected to return for the February 4 hearing. They are believed the most vocal critics of the bar. At the December hearing Mrs. LaPierre testified that that noise was a nuisance and cost their motel business. Calvin Haskell, proprietor of Weather-vane Furniture, told GCN that he was not opposed to the Stage Door, per se, but the noise generated by departing patrons at closing time disturbed him. He said also some of his flower pots had been stolen.

Bob Boisvert told the Sunday meeting that noise was only an excuse and not the real reason why the neighbors were up in arms. He pointed out that the Stage Door did not have a live band and inside noise

was muffled by two sets of doors between the outside and inside areas. He said he spent \$150 each weekend to hire County Sheriff Deputies to be on the grounds. Boisvert also expressed disappointment that greater support had not been forthcoming from the gay community. He reported weekly revenues down from "around \$1300" to a low of \$6. The Stage Door has remained open as a BYOB club.

Boisvert also questioned the fairness of the Selectmen. "They wouldn't let us say a word at the meeting," he reported. "Every time we went to say anything the Chief of Police said 'we don't want to hear from you'." A request for a copy of the minutes of the meeting was denied. Boisvert told GCN that he would attend the Feb. 4 meeting with an attorney. He said his last attorney, who was not present at the meeting, with selectmen, was concerned about his reputation and preferred not to represent this kind of case.

Stan Fortuna and Peter Prizer, Coordinators for the Maine Gay Task Force, indicated they would attend the February 4 meeting. Prizer said he would be prepared to read a statement supporting the Stage Door.

Others present agreed to attend the hearing. Area gays were urged to attend. "I want to do this right," Boisvert said. "The selectmen complain but they're never here. It's about time gay businessmen stand up. I am proud of my business. I serve the gay community and I hope they will support me."

Gay Person's Guide to Dancing, Bares?

Review By GARY JANE HOISINGTON

A Gay Person's Guide to New England is a compilation of place-names and addresses, with descriptions, of many services and businesses which are of interest to what used to be called "the homosexual underworld" and now must be recognized as a legitimate community of like-minded people who connect with one another on many-levels besides that of sexual identity. It is a regional guide, which probably accounts for its far better-than-average accu-

read it on the subway without being mistaken for some kind of pervert by those guardians of public morals who inhabit Filene's by day and the available seats on the MBTA by dusk. It's fun to read; the prose is witty and urbane, if given here and there to apology and self-congratulation. The *Guide* rightly lists places to avoid to which gay people are regularly drawn by inaccurate listings elsewhere, but in fairness to the other guides (many of which tend, anyway, to skim off the long-established places and rely on word of mouth for updates) no work of this kind is perfect.

For example, I took the guide with me into Sporter's, where someone noticed it and suggested we look up the listing for Sporter's. The Metropolitan Boston area was easy enough to find (it's easily a third of the book), but it took us a full fifteen minutes to find "Sporter's," since it didn't occur to us to look under "Beacon Hill Bars." There is no general listing of Boston bars, though a listing of "Cambridge Bars" would lead you to expect one.

A more serious flaw, in my opinion, is the kind of bias that occasionally slips into the descriptions. "Admission charge, sometimes," in reference to Twelve Seventy is simply misleading. The admission charge is \$3.00 *most* of the time even if the \$3.00 also pays for two drinks. Since the Laundermat in Twelve Seventy is mentioned in the general description it doesn't merit a separate, solitary listing under "Laundermats."

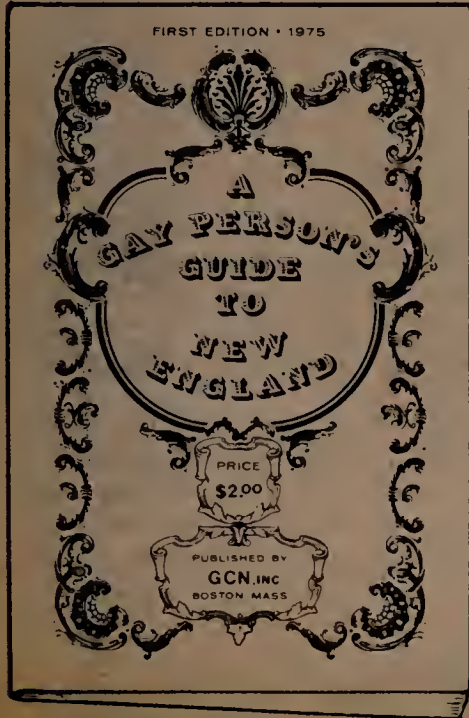
On balance, the Boston section is remarkably eclectic, everything from aquarium suppliers to piano teachers and then some. What residents of Hartford or New Haven would say about the coverage of their cities, I don't know; I suspect there's too much apologia to support the thinness of the "Southern New England" section. Hopefully the next edition will give it some bulk. Provincetown, by contrast, seems

well-canvassed, and with all due reverence for the diversity of my state-of-birth I honestly think *everything* in New Hampshire has found its way on to a few pages. Maine, from little recent experience, sounds about right here, while Vermont, from recent experience, has quite a lot more going on than this guide (or other guides) suggests. Yes, *Vermont*.

How good is *A Gay Person's Guide to New England*? If the flaws I've noted are the worst of the book, it is probably the best there is. The *Guide* devotes a generous proportion of space to lesbian organizations and services, an uncharacteristic and welcome wrinkle in this field. The text also extends outwards from the narrow ghetto of bars and baths. The *Guide* lists florist, camera shops, dentists, craftsmen, the Gay Nurses' Alliance, magicians, caterers, and a dancing bear. It's nice to know where gay people are welcome besides the local saloon. (I've often wonder-

ed how depressing the bar scene looks to a homosexual AA member—probably dreadfully trite and obvious and gamey.)

The *Guide*, incidentally, is dead-accurate in its descriptive notes, summoning in one or two paragraphs the atmosphere of everyplace from the Y to the Charles St. Meetinghouse, with an infectious affirmation of ourselves where we happen to find ourselves. You may want to read it, as I did, from the writing alone, straight through—knowing full well (as I did) that you will never deliberately set foot in 200 Book Club nor buy a dildo in the Combat Zone. (To allay any accusation of snideness, I happen to buy them at the Guild Drug Store at Exeter and Boylston. At last visit the druggist seemed genuinely concerned I got the size and shape I wanted—no highfalutin' sales pitch. Nirvana for \$1.98, plus batteries.) This book should be an eye-opener to those unfamiliar to the terrain, and a delight for people who aren't.



racily—that and the fact that it appears to have been put together by 'gay persons' for other 'gay persons,' thoughtfully, rather than the usual slapping together of out-of-date listings characteristic of more globally-minded guides.

The book comes in a black on yellow cover reminiscent of The Farmer's Almanac—no leather boys poised before mirrors, no hirsute rough trade number in four colors. This is an advantage in itself; you can

ALCHEMEDIA IN THE WOODS

By TOM MYLES

Considering establishing a gay media commune. Welcome your ideas, ideals and/or participation. Write: Alchemedia, 366A Greenhill Rd., Rochester, NH 03867. Attn: Joslin or Mark Massi.

When this interesting but cryptic ad reached GCN, I wrote to Mark Massi and Tom Joslin (alias Alchemedia) to find out what a gay media commune would be like.

Tom and Mark are lovers who built their own house (Thoreau style) and live together in the woods. Tom is a student of filmmaking at Rhode Island School of Design, while Mark works with video at New England Center for Continuing Education at Durham.

What they mean by "media commune" is not at all a rural version of Gay Media Action. The purpose is not to take on New Hampshire newspapers, television, radio and the like. As Mark says, "I think that only Yukio Mishima and his army could succeed against New Hampshire politics. Running around N.H. screaming that you're a faggot doesn't do a thing. Being an underground resistance might be more appropriate." Tom reiterates, "I am more interested in media as an art form than as a political tool." So they are considering assembling a group of gay people (not necessarily all male) who are into film, video, painting, graphics and photography, for the purpose of living, working and growing together spiritually, politically and artistically. They wish to create an environment where people can grow together by working with each other in related professions, in this case, media.

They stress that the commune is in its planning stage at best. Their purpose in placing the ad is not only to seek out prospective interested parties, but also to form their group *with other people*, as opposed to planning everything themselves and then having people join.

Of their dwelling, Tom writes, "our house is 24' by 16' one room with a loft, wood and gas heat, gas and electric lights,



hand water pump (from a hand dug well), chemical toilet, stereo (of course), TV and fireplace." They will help whoever joins them in building their houses.

Important but not central to the idea of this commune (or any other, to my understanding) is the land. Mark and Tom are very much in the countryside, complete with woodstove, chopping of wood, etc. Living away from society at large can provide an escape from noise and crowding, as well as giving one a sense of spirituality; the woods are quite good for meditation. On the other hand, downtown Rochester is not what you would call a big city. It is an hour and a half from Boston and can be quiet to the point of boredom. It all depends on how you look at these things.

Anyone interested in joining would have to find a way to support himself/herself in the woods. The person would also have to very much enjoy a rural lifestyle. Other common goals would have to be gayness, media orientation and a willingness to explore and try to grow together in a community.

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Talking Politics

BEWARE OF LEADERS PROMISING SUPPORT

By DAVID P. BRILL

One of the last actions that the Portland (Oregon) City Council took during 1974 was the passage of an anti-discrimination ordinance protecting the jobs of gays in Portland. During the debate on the bill, there was strong opposition voiced to a move to put the issue before the voters in a referendum election.

"It is the function of a representative democracy to be a leader when, sensing the need to act before a consensus exists, it moves ahead anyway. This measure would become a referendum on homosexuality, not on the employment problems of homosexuals," stated Portland Mayor Neil Goldschmidt. (Source: *The Advocate*)

"If the Constitution went to the voters today, it would be defeated," stated Portland Rep. Vera Katz, in opposition to the move. The motion was defeated.

Similar action was taken, however, on a proposed anti-discrimination measure in Boulder, Colorado. Not only did the ordinance get trounced by a 5-1 margin, but the bill's chief sponsor was recalled in a special election by the voters.

Every once in a while, a Massachusetts legislator will try to duck the issue of gay rights in this way. East Boston Rep. Gus Serra used the "referendum" element as an excuse for opposing the legislation last year, stating that it would lose "by at least twenty to one" if it were ever put on the ballot in his district.

On November 19, 1973, however, Rep. Serra voted in favor of legislation that would have mandated "pre-trial diversion" for youthful offenders in criminal actions. The bill, supported by the legislature's "liberal" bloc, lost by 96-133. If this bill ever went to the voters of East Boston, it would almost surely have been perceived as some "liberal contraption" and been overwhelmingly defeated. Yet Serra (who is only 29) probably supported the measure because he thought it was the right thing to do.

Senator Denis L. McKenna represents the cities of Somerville and Melrose in the State Senate, and has earned a reputation for being one of its more conservative members, one whose major ideological ally may have been former Attorney General Robert Quinn. But McKenna has filed a bill for the 1975 session of the legisla-

ture that would de-criminalize the sale and possession of marijuana. Certainly such a bill would be overwhelmingly defeated if it were put on a referendum in his district, but Sen. McKenna insists he did it because it was the right thing to do.

And finally, Senator Joseph Timilty of Boston may be the legislator that can be credited with preventing the death penalty from being re-instated in Massachusetts. On April 1, 1974, the Senate failed by one vote to obtain the necessary two-thirds majority overriding Gov. Sargent's veto of a bill mandating capital punishment for certain crimes.

Timilty was reportedly deluged with constituent communications urging him to override the veto—some sources say he received 500 telephone calls at home—but he stuck to his guns, and should certainly be commended for doing so.

Conversely, Senator Stephen McGrail, who represents the Malden-Wakefield area and had originally opposed the death penalty, was under such heavy pressure that he "took to the streets" of his district and found, after having taken a poll of his constituents, that 7 out of 10 of them supported the death penalty. McGrail thus switched his vote. *The Jewish Advocate* blasted him following the vote, saying that it's a "leader's responsibility to do more than simply represent 51 percent of his district."

It is of more than passing interest that Sens. McGrail and Timilty took opposite sides when the issue of gay rights hit the Senate floor in April. McGrail supported the legislation, while Timilty opposed it.

Populism—"the people rule"—and phrases like "let the majority decide" have an enormous amount of appeal to politicians who fancy themselves as the letter-perfect definitions of the term "public servant." But as the above examples indicate, "referendum politics" or populism is adhered to on somewhat of less than a steadfast basis by most political figures, and that probably works to the advantage of the success of gay rights legislation.

The Jewish Advocate, in praising Timilty's action, said "That's what leadership is all about!" Well, it seems, however, that the spectre of a bunch of elected despots

shoving an unwanted type of government down the throats of its people is much too ominous for this column to discuss. The best legislators, obviously, try to strike a balance between "referendum politics" and "conscience politics", which, carried out one step further, could conceivably turn into "dictator politics".

Some legislators, conscious more of their re-election campaigns than anything else, seek only to satisfy a majority of their constituents—a philosophy which usually, but not always, guarantees continued incumbency. Still other legislators fervently oppose the issue of gay rights because of Some Great Conscience, and would probably continue to oppose the legislation regardless of their constituents' opinions.

House Bill 2848 and Senate Bill 272, duplicate versions of a bill entitled "An Act Making it Unlawful to Discriminate on the Basis of Sexual Orientation" are now pending before the Massachusetts Legislature, and every person reading this newspaper can contact his or her Senator and Representative to seek their support of these bills. Gays should be wary of their "leaders" who cite "personal support but popular opposition" to this legislation; "enlightened leadership" does exist, as the aforementioned examples show.

WHDH Radio talkmaster Avi Nelson ran for Congress in 1972 on the slogan, "He's not afraid to be right." More than a few of our Massachusetts politicians would do well to remember that line when bills H.2848 and S.272 come up for a vote. Maybe someday it won't take so much courage.

—WONDER WHO'S KISSING HIM NOW DEPT.: Can you identify this quote: "Representative Frank has filed the most scurrilous legislation to come before this chamber during this century!" How about this one? "Prostitution is a cancer on our society, we must not allow it to spread." Those are the words of Charles Robert Doyle. Mr. Doyle's former constituents in the West Roxbury-Roslindale area apparently heeded his advice in September when they declined to elect him to another term in the Massachusetts House of Representatives. Doyle presently works nights as a driver for Town Taxi in Boston.



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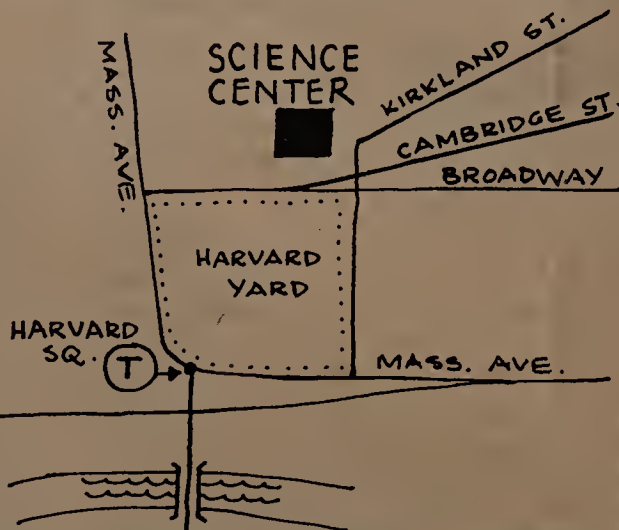
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*Distributed by the Multi Media Resource Center. Admission free for these three only.



(Continued from page 10)

the North, that the Vietnamese consider their land as a single country. For one thing, everyone living in the South has relatives living in the North, and vice-versa; for another, Vietnamese culture is distinctly, intractably un-Western, and unless that culture is completely destroyed (not just its buildings) resistance will continue.

Most of the facts documented in "Introduction to The Enemy" are well-known, but it is vital to keep bringing them before the public. Just about everybody has heard about the repeated violations of the Peace Agreements the U.S. has encouraged, if not actually perpetrated; the fact that they are continuous, it seems, ought to occasion stronger protest than it has.

This film is polemical, not propagandistic. There is an obvious lesson in the cheerful courage of the Vietnamese—that they make bicycles from crashed U.S. aircraft; that women in the rice fields shot down scores of American planes with captured rifles; that the Vietnamese, even the peasants in remote provinces, observe a distinction (naïve, perhaps, but certainly charitable) between the American people and the American government.

Not the least moving thing about "Introduction to The Enemy" is the lovingly photographed countryside, its plains and vari-colored sunsets—it's important to see the actual land one's country has ravaged to know the enormity of the crime. The commentary is provided by interviews—with an actress, a novelist, two women resistance leaders, peasants, workers.

"Introduction to The Enemy" is alive, directly meaningful, a film that ought to occupy much more of our attention than the various imbecilities of Hollywood—particularly more than the plenitude of "disaster" movies, an odd form of escape entertainment which is best described simply by leaving off the quotation marks. The Vietnamese have endured in the face of real disaster. Since we were the producers, we ought to watch the rushes.

The View from the Closet

By A. NOLDER GAY

GOD SQUADS

In the first GCN issue of the New Year (Vol. 2, No. 28) there appeared an article by Allan Stewart entitled "Gay Churches Are a Fraud." Having previously (Vol. 2, No. 22) assured us that gay activists were a fraud because "they were lousy in bed,"

he now asserts that gay churches are a fraud because they understand neither what religion nor what gay liberation is all about.

If one picks one's way carefully enough through the author's muddled reasoning, superheated rhetoric, and extravagant generalization, one uncovers two central arguments. The first is that such groups do not have the accoutrements (distinctive or authentic liturgy, organization, art, theology, etc.) by which one can establish true religion. (Subordinate to this is the finding that they do have main-line-like social outreach programs, although it is claimed that main-line churches are "discarding" such currently—an assertion which is patently off the wall). The second argument is that gay churches are shams and frauds because their august professions of caring and sharing are always and everywhere belied by their trivial internal quarrels, ego-tripping and pettiness. The test of legitimacy here is congruence of profession and behavior.

To take the latter argument first, one must concede that the history of "gay churches" has at times revealed a regrettable gap between rhetorical claims and practice. So, however, has the history of

mainline churches, universities, political parties, governments, and Societies for the Prevention of Cruelty to Animals. Worse yet, the history of gay liberation, from the old Mattachine societies to the present hour, discloses the same kind of gap.

I conclude therefore, following Mr. Stewart's reasoning consistently, that the gay liberation movement is also a fraud. To protect my own integrity I must then forbear my activist associations, stop being lousy in bed, and work for gay liberation within other institutions from which, however, I must also quickly retire because by the same standard they too are frauds.

And whilst I am contemplating my what-ever while waiting for a world of perfect men and perfect institutions to arrive, what happens to the human needs of imperfect gay people in the imperfect present?

The other part of Mr. Stewart's argument rests on the assumption that only those churches which conform to certain standard criteria are legitimate ("religion, if it is to be religion at all, must be..."). Yet such judgments are always time-and-culture-bound. The theological and liturgical exclusiveness which the author posits indirectly for the mainline denominations (as contrasted with the "gay churches" alleged plagiarism, subversion and parroting of existing churches) simply does not exist in the real world. There is just an amazing amount of theological and liturgical and other diverseness within any one denomination on such matters, and also of borrowing of forms and innovations. (Has Mr. Stewart never seriously looked a hymn-book, for instance?)

Intellectual vitality in any religious context doesn't consist in having a distinctive or approved theology handed down to you by a medieval schoolman or a group of

politically appointed Tudor bishops, anyway. If I may reveal my closet theological Whiteheadianism, it consists in a readiness to theologize. This is what gives us, as gay religious intellectuals, that freedom which Mr. Stewart confuses with anarchy.

Admittedly, some of the young "gay churches" have been slow to take up the challenges of constructing a theology of culture which will incorporate insights from the experience of gay liberation. But I also think that the initial willingness of theologians gay or straight to tackle this task depends on the conscious challenge provided by the existence of gay groups espousing religious concerns, whether these be special "gay caucuses" or "gay fellowships" or even "gay churches", (which I hope will be *ad interim* bodies capable of self-destruction as the special need for them fades.) For evidence that this theologizing process has already begun, one would do well as a first step to look up the distinguished Canadian theologian Fr. Gregory Baum's piece on "Catholic Homosexuals" in *Commentary*, Feb. 15, 1974.

So far as I can see, there are multiple routes to liberation, religious and otherwise, gay and otherwise. Different people have differing needs which may be met by very disparate types of institutions. Who of us is so wise or so arrogant as to undermine another gay person's freedom of association? Is the general welfare of the community served by saturation kamakaze attacks on struggling groups of gay human beings trying to find new paths to mutual support and self-development? Or is a working principle of "live and let live" based on an ethic of reverence for all life too old-fashioned a notion to survive this new Age of Liberation?



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'67 Sunbeam Alpine, "excellent" condition, but no engine, best offer. Call Nancy 547-1708.

organizations



WE'RE NOT AFRAID ANYMORE! in Worcester, Mass. Join us at MCC-Worc. 4 p.m. Sundays, Central Church, 6 Institute Rd., near Lincoln Square. Call Heather and Nancy (ministers) or Bob (deacon): 756-0730.

Community Synagogue of Boston organizes with a religious, cultural and social program. For information write with name, address and phone to MCS, PO Box 2009, Boston, MA 02106.

ALCOHOLICS TOGETHER

An AA group for homosexual alcoholics, both men and women. Step/Discussion meetings every Friday night at 8:30 at Our Lady of Victories Church (basement), 27 Isabella St., Boston. Do you have a drinking problem? AT can help!

METROPOLITAN COMMUNITY CHURCH meets for worship every Sunday at 7 p.m., 131 Cambridge St., Boston (Old West Church). Fellowship Hour 8:15 p.m. Revs. Lawrence Bernier, Stephanie Bigusiak, and Jeffrey Pulling, pastors. All persons are welcome. Telephone (617) 523-7664.

pen pals



I'm 22 will be 23 March 22, I am black, considered very handsome, 6 ft. even, 201 lbs., brown eyes, black hair, future NFL or WFL player. My hobbies are , body building and writing poetry. Hope to be released within the year, I will answer anyone who finds the time to write. A friend, James Melton, P.O. Box 600, Tracy, CA 95376.

My name is William Dunn, I'm 23 years old, 5 ft. 10, 176 lbs., black eyes & hair. My hobbies are, music, drawing, and chess. I promise to answer all letters, Please Write! P.O. Box 600, Tracy, CA 95376.

I am an inmate confined in the Lucasville Correctional Institution at Lucasville, Ohio. The reason I am writing you this letter is in hopes that I may find friends from the outside world to correspond with. For I have no family, and have been in prison now for going on four years. If you could print this letter for me. I do feel it may be alot of help in helping me as well as others in keeping from being so lonely. If you can print this for me. I would like for you to print something like this if you can. Lonely prisoner seeking correspondence with people that are interested in becoming good friends; I am 29 years old, six foot-one tall. That loves to correspond open minded. Ralph W. Freeman, 133-151, Box 787, Lucasville, OH 45648.

My name is Melvin Davidson. I am a realist and have no illusions about myself. I see all the shortcomings, suffering and pain in humanity but am not a fatalist as I see also the innate triumph and glory of our kind. I take it from there...am interested in meeting professional people and students alike, those who have thoughts to exchange and who value a man who in friendship will remain loyal and stable throughout the shifting fortunes of time. Age, race, sex or creed is no barrier. If you are as real as I am then write. I care. Melvin Davidson 136273 Box 57, Marion OH 43302.

My name is Steve and I am presently a prisoner in Florida. I would like very much to correspond with any aware peoples. Mail is a very important part of my life, it would be most appreciated. Please write to: Steven Washington, POB 747, Starke, Fla. 32091



personals

GWM, amateur playwright, 5'11", 150 lbs, B+W hair, in 30's would like to meet GWM or Bi-WM 18-25, and masculine with similar interests for rap session and sex. Send description and/or pic to David, GCN Box 249.

INFORMATION NEEDED!

People in sex therapy for gay-related problems please contact Tom, c/o GCN Box 252. Need information for in-depth study of available services.

GWF, 38, very tired of the bar scene, seeks warm, intelligent GWF with sense of humor for lasting relationship. I am interested in hiking, entertainment, reading, and good conversation. Box 302.

BIRTHDAY!

Surprise your friends with a birthday classified in GCN. Space to share with craftsmen for selling and workshop. Space in So. NH. Call 1-603-772-6636. Potter or woodworker pref.

THE OPEN DOOR THEATRE: Auditioning "Marat/Sade", Director Bob McCarthy, No Actors/resses, Singers, Dancers, Musicians: Flutist, Harpist, Drummer, Trumpeter. Bring a poem, fantasy, scream, belt a song. Aud. January 28-31, 6:30-10 p.m., 69 Brimmer St., Boston.



Lioness.

GWM, 18, 5'11", 143 lbs., 28" waist, blonde, wants to meet WM involved in S/M scene. Inexperience leaves me ignorant of what an obedient partner will or won't do. Please write me what you will about the scene, plus some description of yourself and what you like. Replies confidential. Will exchange pics. Billy R. Box 309.

Versatile, Bi-WM, 5'11", 150 lbs, moderately good looking, will consider providing various services, with discretion assured, to meet needs of Gays, Bi's or straights, males or females, singles or doubles. Please—NO DRUGS. Send descriptions of yourself and needs to, Paul J. GCN, Box 250.

WORCESTER AREA

Canadian gay guy, 23, coming back to visit Worcester (where I spent my first 17 years of life) and would like to meet young, non-role-playing, together guys. I never came out in Worcester and don't know any gays there. It's been almost 7 years too! Visit in April. Please send pic. and phone. A. David Lewis, Box 3986, Vancouver, Canada. (604) 733-5035.

OTHER VOICES—Gay Bookstore at 30 Bromfield St., 3rd floor. Open 11 a.m. to 6 p.m. Mon. thru Saturday. Many new titles including *Woman Plus Woman*.

38 yr. old, 5'11", 190 lbs., bearded GWM has 2 bdr., garden apt. in Nashua, NH to share. You 18-35, honest, together, GM. 603-882-8732; 6-9 pm.

GAY MONTREAL WEEKEND
SEE DISPLAY AD
BEACON TOURS

THE RHINO LIVES

But the lavender rhin needs your help. Buy a button, t-shirt or poster and help the campaign. Write Lavender Rhino, Inc., 7 Water St., Boston Ma. 02109 for price sheet and more information.

FREE JOY

Who would have thought that Tues. afternoons could be such fun! Come help us fold and mail GCN.

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Quick, painless, 14k studs included. \$3.50 for one, \$7.50 for a pair. The Cuttery, 119 Charles St., 227-0119.

OLIVIA RECORDS, a national women's recording company, proudly presents its first album—MEG CHRISTIAN: I KNOW YOU KNOW, completely produced by women. Send \$5.50 + 50¢ mailing to Olivia Records, PO Box 1784 Washington, DC 20013. Or save postage and contact Olivia's Boston distributor: Betsy York, 547-1280.

HOP BROOK COMMUNE
GAY PEOPLE GAY
RURAL
PO BOX 723 AMHERST MASS

HEATHER!!!

Happy Anniversary—I love you. Thank you for a dynamite year!!

Nancy

GWF couple, prof., mid-30's, enjoy entertaining at home, ocean, talk, music, theatre, would like to know similar couples on No. Shore for friendship and to share activities. Box 313.

W-W GAYDATES M-M
Date your town—America, from 1 hr. of your call. Good Matches. E.Z. call (deductable) TRUSTWORTHY (212) 461-2421.

LINDSEY FROM CAMBRIDGE
New Years Eve was Great!! (It could have been much better), but that was my fault. ZZZZ's. I still have your choker. PLEASE CALL. 267-6841.

Metropolitan Community Church, Boston—A place to feel comfortable with God, people, and person. Services at 7:00 Sundays. Fellowship follows with sharing, coffee and talk. 31 Cambridge Street at Old West Church.

GWM, 31, 5'6", 145, masculine, educated, sincere, self-actualizing, tired of bar scene, interested in meeting males 25-35, masculine yet tender, affectionate, caring, interested in sex, yes, but willing to share life's realities and goodness together. Box 315.

GWM, 24, 6'2", 170 lbs., seeks GM with energy to find catharsis! Interests include: anthropology, fantasy lit., film, modern dance, classical music, just boogying! Let's see what we can share. John. Box 316.

Proud, GWF, attr., curious, naturalist, heady, seeks intell. prof. aggressive, well ed. 35+ GWF, 4 goodwill, laughter, character thrilling. Tilt t stars in my eyes person adored. Mass., NH, OK. Give phone no., no bars, drugs, or sportstitits. GCN, Box 304.



Secretary-bird.

Abington area GM, 24, long hair, needs friend. Dislikes bars and phony people. Into TRANS MEDITATION and natural foods. Seeking other gay people M or F for friendship. Please write GCN Box 320.

J...I never get very far a-field...XOX, former treasure.

ACCOMMODATIONS
SUMMER OLYMPICS

Attractive, athletic, well-educated feminist (40) seeking accommodations and companionship with single female resident of Montreal for Summer Olympics (July 17-Aug. 1). Have car. Write Box 2152, Noroton Heights, Conn. Will share expenses.

BROMFIELD GALLERY: A co-operative visual arts gallery located at 30 Bromfield St., (same building as Other Voices Bookstore). Hours from Mon.-Sat. 10 a.m.-6 p.m. Phone 426-8270. Next opening of Ann Hubbard's work will be February 7th, 7-10 p.m. Food and refreshments provided. All are welcome.

Publications

TEAM

Publisher of fine magazines and mail order products. Write today for free catalog to: TEAM, 883 Geary St., San Francisco, CA 94102.

Transvestite Newsletter. Free sample. Has articles, Photos, Personals and Unusual Offers. Write: Empathy, Box 12466, Seattle, Wash. 98111.

GAY HEALTH HANDBOOK. Basic VD information for gay women and men: a short precis of venereal and sexually related problems published by the Gay Community Services Center and Feminist Women's Health Center, Los Angeles. Single copies are obtainable free (enclose a stamped self-addressed envelope) from: VD Pamphlet, GCSC, 1614 Wilshire Blvd., Los Angeles, Cal. 90017.

Classified Ad deadline is Saturday Noon (prior to Tuesday publication).

All ads must be paid in advance. No ads accepted by phone. Make check or money order payable to Gay Community News, 22 Bromfield St., Boston, Mass. 02108.

Since we serve all New England, please include your area code if your ad includes a phone number. GCN reserves the right to reject advertising which may result in legal action.

GCN has no control over classified advertisers. Hence, we cannot assure you that your inquiry will be answered or that the product or service is accurately presented.

If you wish to respond to a box number in any of our ads, send to GCN Classifieds, Box 22 Bromfield St., Boston, Mass. 02108.

If you wish to pick up your mail at the GCN office, our hours are: 10 a.m. to 6 p.m., Monday through Wednesday; 10 a.m. to 9 p.m. Thursday; 10 a.m. to 6 p.m., Friday and Saturday; and 4 p.m. to 8 p.m., Sunday.

Please circle one of the following ad categories:

APARTMENTS FOR SALE INSTRUCTION
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ORGANIZATIONS PEN PALS PERSONALS
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Non-business: \$1.00 per week for 30 words, and 50 cents for each additional 15 words. Headlines are 50 cents for 25 characters.

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BOX NUMBERS:

are available at \$1.00 for 6 weeks if you pick up your mail. If, however, you wish your mail forwarded, the rate is \$2.00 for 6 weeks. Mail is forwarded at the end of the 3rd and 6th weeks. If you want mail forwarded more often, please include 50 cents above the \$2.00 charge for each additional time you want it forwarded.

Headlines..... at \$.....per week \$.....

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Pick-Up Box No. at \$1.00/6 weeks \$.....

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Extra Forwardings at 50¢/time..... \$.....

TOTAL ENCLOSED..... \$.....

PLEASE PRINT NEATLY.

classified ad order form

Full name, address and telephone number of advertiser must be given with each ad. This information is strictly confidential; however, we cannot print your ad without it.

Name.....

Address.....

City.....State.....

Zip.....Phone.....

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rides

Gay Family of 4 men (age 15, 23, 25, 35) want to go to Florida soon for a week or so. WILL PAY EXPENSES IF YOU HAVE VAN OR CAR. Call 742-2703.

resorts

PUERTO RICO—VIRGIN ISLANDS ALL NEW 1975 GUIDE

A NEW concept in guides. Accepts no ads; completely unbiased! Up-to-date, no closed places listed. The guide to buy BEFORE YOU COME: what to bring and what not to! Prices, quest houses, hotels, bars, restaurants, shows, beaches, active places. Historical spots, tours, car rentals, flight info, plus language primer & much more. Rush \$3. Sunny Shores, Box 9141-G, Santurce, PR 00907.

A new non-profit organization, Women on the Move, is planning a weekend for gay women in the Catskills, March 14-16. The group has rented an entire hotel for the weekend and there will be entertainment, three meals a day, cocktail parties, candlelight dining, and much more. The cost of the weekend is \$65-75. Inquiries should be directed to Barbara or Sandy: call collect at (201) 865-2948. Act quickly! space is filling up fast.

Waterloo 1975

\$ New Year Land Specials \$

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Write: for special RENT Prices and Directions:

**MARINO, Box 282
Cambridge, Mass. 02138**

Self-directing Lesbians share comf. apt., own rom., Brigham Circle area/Huntington Ave. Neat, considerate, confident, enjoy laughter, intelligence & a sometime eccentric. Science, poetry, plants, painting. GCN, Box 303.

roommates

Gay Female wanted to share modern, air-conditioned, 2-bedroom apartment in Brighton, close to MTA. Free parking. \$115 per month, heat included. Available immediately. Contact Terry. Box number 317.

Attractive, reserved, GWM, 28 into photography, acrylic canvasses, seeks 22/30 (no S/M) for discreet relationship. Own sunny, furn. 9 by 12 rm., \$25 pwk. Sincere parties tel: 617-734-1233 (6-7).

Male architecture student (26) into design, feminism, socialism moving to Boston Feb. seeks congenial living situation in co-op house, apt., etc. Box 311.

GF with pvt. income, mature, happy, well-adjusted, lover of animals and country life to share dwelling with two GF. Free room in exch. for care of cats and dogs daily, some weekends. Box 137, Northwood, NH 03261.

Roommates (3) wanted, GF, mellow happy people for 4-bdr. apt in Camb. \$50+ (\$100 1st month)—call 491-7973 ask for beth.

Gay WM has rooms for rent in own home, reasonable—Marlboro-Framingham area. Full house privileges as if it was your own home. Write Box 318.

Roommates wanted for 10 rm townhouse on Fort Hill, convenient to MBTA. Rent \$60 mo., non-sexist political gays. Call Pat (617) 547-3254.

services

Gay and Feminist Literature Resource List Free! Valuable Guide in obtaining Books, Pamphlets, etc. Write: Southern Gay Liberator, P.O. Box 2118, Boca Raton, Fla. 33432. Self addressed and STAMPED envelope a must. Bookstores Send most recent catalog and get listed on our third lit list FREE.

Professional pencil portrait from your photo 9 by 12, \$25; 12 by 16, \$30. \$5 per subject exceeding two mo. Please request photo returned. Send photo + mo RM Smith 331 Lapsley No. 2, Selma, Ala. 36701.

Institute for Rational Living, Martin Grossack, Ph.D., Director, announces lectures, group workshops, and individual counseling for those in counter-culture and alternative live styles. 536-1756.

TYPESETTING

FOR GAY COMMUNITY

Use our facilities (IBM Composer) to produce your booklet or publication. Good rates. (We are GCN's typesetter.) Write: Box 69, GCN.

BOSTON BAIL PROJECT

Most people who are arrested are allowed bail. The rich can always pay. The poor often languish in dirty cells just because they are poor. You can help. Contact the Boston Bail Project, 1151 Mass. Ave., Cambridge, Mass. 02138, or call (617) 491-1575.

BOOK DRIVE

The HCHS Library urgently needs gay books, periodicals, and pamphlets, books on psychology and counseling. Share books you have already read with others by bringing them to HCHS, 30 Bromfield St, Boston.

WHITCH

Four women who make good music. For booking information call Elaine, days (617) 536-5836; eves (617) 665-7007.

miscellaneous

ANDROGYNY BOOK SHOP

A wide selection of gay, feminist and non-sexist children's books. Come and visit when you're in Montreal. 1217 Crescent St., Montreal (514) 866-2131.

THE GAY GUY'S GUIDE

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Arica

815 Boylston
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Contact

Intensive National Gay News Coverage * * A Dozen Regular Columns * * Centerfold Photo Feature from Primus * * A Complete & Accurate National Gay Bar & Bath Guide with 2000 listings of names, locations and phone numbers * * 48 pages every 3 weeks * * Only 75¢ at news stands or send \$7 for the next 17 issues (one year) to CONTACT, box 70282, Houston, TX 77007

BOSTON AREA (area code 617)

Boston Gay Youth 523-6197
Boston College Homophile Union 277-8096
Boston University Homophile League 353-3636
B'nai Haskalah (Gay Jewish Group) 265-6409
Cambridge Women's Center 354-8807
Charles Street Meetinghouse 523-0368
Charlestown Gay Neighbors' Assn. 241-8357
Civil Liberties Union of Mass. 227-9469
Closet Space (WCAS 740 AM) 492-6450
Daughters of Bilitis 262-1592
Dignity/Boston c/o 1105 Boylston St., Boston 02215
Emerson Homophile Society for the Arts Rm. 34, 96 Beacon St., Boston 02108
Fag Rag 536-9826
Fenway Community Health Center 267-7573
Fengay, c/o Thom Nylund 267-0516
Gay Academic Union 266-2069
Gay Alert (for gay community emergency only) 523-0368 & 267-0764

Gay Hotline (6-9 Mon-Fri) 542-6075
Gay Community News 426-4469
Gay Media Action 523-1081
Gay Media Action Advertising 783-1627
Gay Nurses Alliance 232-6323
Gay People of UMass/Boston 287-1900x2396
Gay Speakers Bureau 547-1451
Gay Way Radio (WBUR 90.9 FM) 353-2790
Gay Legislation '75, P.O. Box 8841 J.F.K. Station Boston, Mass. 02114 536-6197
Gender Identity Service 864-8181
Good Gay Poets 536-9826
Hang In, There Help-Line (H.I.T.) 738-0486
Homophile Community Health Service 542-5188
Homophile Union of Boston 536-6197
RhinoCorns Radio, WBCN-FM 104.1 266-1111
Lesbian Liberation (c/o Women's Center) 354-8807

QUICK GAY GUIDE

Lesbian Mothers 354-8807
Lesbian Therapy Research Project 354-8807
Harvard-Radcliffe Gay Group 498-4244
Metropolitan Community Church 523-7664
MIT Student Homophile League 253-5440
National Organization for Women 267-6160
OtherFund Inc. (Gay United Fund) c/o GCN, Box 3000
Project Place 267-9150
Fr. Paul Shanley 267-0764
Waltham-Water-town Gays, Box 7100 c/o GCN
Women's Community Health Center Cambridge 547-2302
Tufts Gay Community, c/o HUB 536-6197

EASTERN MASSACHUSETTS (AC 617)

Dignity/Merrimack Valley P.O. Box 348, Lowell 01853
Homophile Union of Massachusetts P.O. Box F5, Leominster
MCC / Worcester 756-0730
Provincetown 24-Hr Drop-In Center 487-0387
Provincetown Homophile Assistance League, Box 674, Provincetown 02657
New Bedford Women's Clinic 999-1070
SMU Gay Alliance, SMU Campus Center, N. Dartmouth 02747
Worcester Gay Union 752-8330

WESTERN MASS. (area code 413)

Amherst Gay Hotline (men & women) 545-0154
Everywoman's Center (Amherst) 545-0883
Gaybreak Radio (WMUA-FM, 91.9) 545-2876
Hampshire College Gay Friends 542-4889
Pioneer Valley Gay Union, Amherst 253-2591
Gay Women's Caucus (Amherst) 545-3428
Springfield Gay Alliance 583-3904
Southwest Women's Center 545-0626
UMass Student Homophile League 545-0154

Valley Women's Center (Northampton) 586-2011

RHODE ISLAND (area code 401)

Brown University Gay Liberation, c/o Student Activities Office, Brown U., Providence 02912
Dignity/Providence, Box 2231, Pawtucket 02861
Gay Women of Providence 942-2094
Homophile Community Health Service (Providence) 274-4737
MCC Providence & Coffee House 831-3773
Kingston Gay Liberation 792-5817

VERMONT (area code 802)

Counseling for Gay Women & Men, c/o Vt. Women's Health Ctr., 158 Bank St., Burlington, Vt. 05401 862-3955
Goddard College Gay Students Organization, P.O. Box 501, Plainfield, Vt. 05667 454-7174
Gay Student Union, Billings Student Center, U. of Vermont Burlington, Vt. 05401 658-3830
Gay in Vt.; Box 3216, No. Burlington Sta., Burlington, Vt. 658-3830, 862-2397
Gay Students Org., Box 501, Goddard College, Plainfield 05667
Vermont Gay Women 862-7770, 863-3237
Women's Switchboard 862-5504
Counseling for Gay Women & Men 863-1386
Gay Male Counseling 658-3830, 862-2397

CONNECTICUT (area code 203)

George W. Henry Foundation, Hartford 522-2646
Gay Alliance at Yale, 2031 Yale Sta., New Haven 06520
U/Conn/Storrs 486-2304

Kalos/Gay Liberation Hartford 568-2656
Institute of Social Ethics/National Gay Archives, 1 Gold St., Suite 22B, Hartford 06103

MCC Hartford 547-1281
Hartford Gay Counseling 522-5575
East Conn. Gay Alliance, Norwich 889-7530

NEW HAMPSHIRE (area code 603)

Univ. N.H. Gay Students Organization, c/o Memorial Union, Durham 03824
Women's Group, P.O. Box 137, Northwood 03261 (DO NOT use "gay" on any mail to this group)
Seacoast Area Gay Alliance Box 1424, Portsmouth 03801

MAINE (area code 207)

Bangor Unitarian Gay Caucus, P.O. Box 1046, Bangor 04401
Brunswick Gay Women's Group, 136 Maine St., Brunswick 04011
Gay Rights Organization (GRO), P.O. Box 4542, Portland 04114
Gay Community Center/Gay Support and Action c/o Bangor Tenant's Union, 23 Franklin St., Bangor, Maine 04401
Hancock County Gays, P.O. Box 275, Ellsworth 04605
Lambda, 7 Nancy Rd., Brunswick 04011
Maine Gay Task Force/MGTF Newsletter Box 4542, Portland, Maine 04144
The Bridge, Box 901, Roberts Union, Colby College, Waterville 04901
Wilde-Stein Club, Memorial Union, U. of Maine, Orono 04473 581-2571
Maine Freewoman's Herald, Box 488, Brunswick 04011
Maine Gay Indians, c/o Deanna Francis, Passamaquoddy Library, Pleasant Point 04667

COMING... Jan 29 thru Feb 21

woodchuck
day. Same as
ground-hog day.

29 wed

UConn Gay Alliance will hold its first meeting of 1975 this evening at 7:00 pm. The group will meet at the new vocation center in Hall Dorn. For more information call 486-2269.

30 thurs

Barbara Ehrenreich, co-author of "Complaints and Disorders!" the sexual politics of women's health, and a book on witches, "Midwives and Women's Sicknesses", will be speaking this evening at 8:00 pm. Go to the Sherman Auditorium of the Beth Israel Hospital, 330 Brookline Street, Boston, Mass. Admission is free!

31 fri

All gay couples (male and female) are invited to the monthly couples Pot-luck Supper Forum, sponsored by Metropolitan Community Church/Boston, 7 pm., at the Old West Church, 131 Cambridge St. A film about a lesbian couple, "Holding", will be shown. Bring a hot dish, salad, or dessert to share. For more info call 266-7491.

B'nai Haskalah will be celebrating its first anniversary! There will be a party after the services at the Old West Church, 131 Cambridge St., Boston. Services are at 8:30 pm., the entire gay community is invited. (Happy Anniversary from GCN)

Worcester Gay AA group will have its first organizational meeting this evening at 7:30 pm. Directions may be received at this number....756-0730.

1 sat

Active Gays will hold their monthly brunch today at 11 am at the Charles Street Meetinghouse, 70 Charles St., Boston.

The second meeting of Gay Legislation '75 will be held at 2:30 pm. at the Charles Street Meetinghouse, 70 Charles St., Boston.

Eric Bentley will hold another concert, (ref. GCN vol. 2 no. 29) at 10:00 pm in

the Theatre for the New City, 113 Jane St., New York, N.Y. Phone (212) 691-2220

For all you northern gays who are hooked on the needle, there will be a Quilting Party from 9:00 am until completion. Bring pre-shrunk fabrics, sewing shears, interest and enthusiasm to 131 Second Street, Bangor, Maine.

2 sun

B'nai Haskalah will be holding its second rap group, the subject being: Sexism Within Judaism. Call 265-6409 for directions. See you at 7:30 pm.

5 wed

Meg Christian, feminist musician is returning to Boston for two concerts, one tonight at 8:15 pm, for women only at the Saints, 112 Broad St., Boston, costing \$1.00. The second concert will be in the BU Ballroom, 775 Commonwealth Ave., Boston, costing \$2.50. thur feb 6

Sponsored by Olivia Records, a non-profit, national women's recording company. The Saints is likely to fill early so leave Thursday open if you can't get in on Wed. Besides, you may want to hear her twice.

7 fri

Seven short gay films will be presented by the Harvard-Radcliffe Gay Students Association, this evening and Saturday...February 7, 8th two times each day at 7:30 & 9:45 pm. The films to be shown are: "Sisters", "Lavender", "Chant d'Amour", "Thank You Masked Man", "Sandy & Madeleine's Family", "Vir Amat" and "Holding". Admission is \$1.00 for all seven films. Go to Harvard University Science Center, Rm. D, just N. of Harvard Yard, at the underpass.

A benefit featuring Perriwinkle, a native American folk singer, and a Haitian Folk Choir, will be held this evening at 7:30 pm in the Arlington Street Church, 355 Boylston St., Boston, MA. This program is for the benefit of the Houston 12, and the Wounded Knee defendants, run by the

Houston 12 Defence Committee and Youth Against War and Fascism.

8 sat

Emerson Homophile Society is having a "Meet-Your-Valentine" dance (before the great day arrives) at 8:00 pm this evening. The location is at 69 Brimmer St., Boston, free beer, music, and a good time for all. For more information call 277-4714.

Come enjoy the fellowship of YOUR community. A spaghetti dinner at MCC on Feb. 8 (Saturday) at 7:30 pm. Simple but fun. \$1.00 tickets available at 131 Cambridge St., or call 523-7664.

Gay Legislation '75, the coalition of Massachusetts gay groups working to change the state laws, will meet at 10:00 am in the Women's Center (basement of Dana Men's Dorm), Clark University, Main St., Worcester. Statewide organization and strategy will be planned. For further information call Laura 491-2787. If you need a ride from the Boston area call this same number.

The second New England Gay Conference planning meeting will be held at 1 pm in the Women's Center (basement of Dana Men's Dorm) Clark University, Main St., Worcester. Ideas for workshops, etc. will be discussed, all input welcome.

9 sun

The Gay Academic Union of New England, presents John E. Boswell, speaking on the topic "Homosexuality in History." To be held on the first floor parlor of Phillips Brooks House, Harvard University, Cambridge, Mass. at 2 pm. Mr. Boswell is a graduate of William and Mary, and a doctoral candidate in Spanish medieval history. His talk for the GAU will range from sometime before Sappho to sometime after J. Edgar Hoover, with plenty of time for questions.

10 mon

The "Tomorrow Show" with Tom Snyder, will host four lesbians including Elaine

Noble (Representative in the Mass. State Legislature), Elaine Lafferty, from National Gay Task Force, and Eleanor Cooper, spokeswoman from Lesbian Feminist Liberation. This program is an answer to an earlier show on "Tomorrow" which dealt with homosexuality, but had only invited men. It will be carried on the NBC Broadcasting System, and shown in the Boston area on channels 4 (WBZ) and 10 (WJAR) at 1 am.

An Art Exhibit by Vic Martin featuring water color, pen, ink and various subjects, will be held at the Brattle House, 42 Brattle St., Cambridge Mass. The center is open 9 am to 9 pm weekdays, 9 am to 2 pm Saturdays. feb 10-22

12 wed

GCN will hold its monthly governing board meeting tonight at 7:30 pm at its office at 22 Bromfield St., Boston. All persons who work on the paper are urged to attend this important function. Paid or volunteer, all have a vote.

15 sat

Dignity of Boston will have a presentation of "The Taming of the Shrew", at the Christian Formation Center, 475 River Rd., Andover, MA at 7:30 pm. sat and sun feb 15 and 16 Donation \$1.00 For more information write, Dignity/Boston, c/o 1105 Boylston St., Boston 02165.

21 fri

Mid-Winter Costume Ball for the Benefit of GCN will be held from 8 to 12 at the Charles Street Meetinghouse. Music by Lilith, catered buffet by Angela's Catering. Five prizes for costumes. Sell 10 tickets and get one free. \$5.00 a person. A great place to come out and celebrate. Call 426-4469 GCN for tickets.

Please submit calendar items to Calendar Editor, GCN, noon on Thursday prior to the date of publication.

everyweek

MONDAYS

10:00 am—Gay News, WCAS, 740 AM
5:30 pm—Women's Community Health Center open house, 137 Hampshire St., Cambridge, Mass.
7:00-10:00 pm—Bisexual Phone Line, 266-5347
7:30 pm—DOB Lesbian Mothers Rap, 419 Boylston St., Rm. 323
7:11 pm—MCC/Providence Coffee House
7:30 pm—HUB General Rap, room 500A, 419 Boylston St., Boston.
7 pm—MCC/Providence, Love-Feast Pot-Luck supper, 75 Empire St.

TUESDAYS

7:00 pm—Lesbian Therapy Research Project, Women's Center, 46 Pleasant St., Cambridge
7:30 pm—DOB Women's Rap, 419 Boylston St., Rm. 323
7:30 pm—MCC prayer group, 75 Empire St., Providence, 831-3773. Rap session follows.
8 pm—Springfield Gay Alliance, 1st and 3rd Tuesdays: First Unitarian Church, 245 Porter Lake Drive, Springfield
7:11 pm—MCC/Providence Coffee House
7:30 pm—HUB Coming Out Rap, room 500A, 419 Boylston St., Boston.

WEDNESDAYS

12 noon-8 pm—Providence Drop-In Center has these hours especially for gay problems. Come in or call. See Quick Gay Guide.

2:00 pm—SMU Gay Alliance gay/straight rap, group one, Rm. 108.
7:00 pm—SMU Gay Alliance Men's Rap, 2nd floor, campus center
7:10 pm—MCC Health Center, 75 Empire St., Providence
7:30 pm—SMU Gay Alliance, Student Senate Chambers, Campus Center, North Dartmouth, Mass.
7:30 pm—Waltham-Watertown Gays, meet and supp.(2nd and 4th Weds.):Box 7100, c/o GCN
7:30 pm—Worcester Singles Rap, (617) 756-0730 for details
8 pm—MCC/Providence, prayer and rap group, 75 Empire St.
10:15 pm—"Gaybreak Radio," on WMUA-FM, 91.1 mc. (1st and 3rd Wednesdays)
7:11 pm—MCC/Providence Coffee House, 75 Empire St.
7:30 pm—HUB TV Rap, room 500A, 419 Boylston St., Boston

THURSDAYS

6:15 pm—WBCN-FM "Rhinoceros" radio show, 104.1, Boston
7:00 pm—Gay A's (alcoholics) 82 Franklin St., Worcester, Mass. 752-8330
7:30 pm—Gay Support and Action Group, Bangor, Maine
7:30 pm—Pioneer Valley Gay Union, Lord Jeffrey's Hair Salon, Amherst Inn, Amherst
7:30 pm—MCC Ecumenical Choir practice, Old West Church, 131 Cambridge St., Boston
7:30 pm—Gay Women's Caucus and Rap, UMass/Amherst, Campus Center
6:00 pm—Otherfund Inc., meet at Charles St. Meetinghouse
8:00 pm—DOB Rap for Older Women, 419 Boylston St., Rm. 323

8:00 pm—KALOS, Hartford Conn. at Trinity Episcopal Church, corner of Farmington Ave. and Sigourney St.
8:00 pm—Lesbian Liberation meeting, Women's Center, 46 Pleasant St., Cambridge
8:30 pm—Harvard-Radcliffe Gay Group, Phillips Brooks House, Harvard Yard, Cambridge
9:00 pm—Gay Way Radio, WBUR 90.9 FM
7 pm-?—MCC/Providence Coffee House, 75 Empire St.
Evenings—Gay Rights Organization, Portland, Me.

FRIDAYS

11:00 am—SMU Gay Alliance lesbian rap, Gay Alliance office
12:30 pm—UMass/Boston Gay Group, Columbia Point, College II, room 620
7:00 pm—Wilde-Stein Club, Univ. of Maine, Memorial Union
8:30 pm—B'nai Haskalah, Old West Church, Boston
8:30 pm—UConn Gay Alliance, Inner College Trailer, 'R' lot, off N. Eagleville Rd., Storrs, Conn.
7 pm-?—MCC/Providence Coffee House, 75 Empire St.
7:30 pm—HUB General Rap, room 500A, 419 Boylston St., Boston

SATURDAYS

1:00 pm—Boston Gay Youth, 536-6197
2:00 pm—Boston Gay Youth, open rap & meeting, 419 Boylston St., Room 509
3:00 pm—Worcester Gay, Union Radio, WCUW 91.3 FM
8:00 pm—East Conn Gay Alliance 889-7530
8:00 pm—Gay Support and Action, dance at 23 Franklin St., Bangor Maine

7 pm-?—MCC/Providence Coffee House

SUNDAYS

10:30 am—Closet Space, WCAS, 740 AM
4-5 pm—MCC/Providence services, 74 Empire St.
2-4 pm—Gay Women of Providence rap, etc. 942-2094
2:30 pm—"Gay A's" Alcoholics rap, Old West Church, 131 Cambridge St., Boston
4:00 pm—MIT SHL meeting, Rm. 1-132 (first and third Sundays)
4:00 pm—MCC/Worcester services at Central Congregational Church, 6 Institute Rd., Worcester
5:30 pm—Exodus Mass, St. Clement's Church, 1105 Boylston St., Boston
6:30 pm—Gay Church Services, 23 Franklin St., Bangor, Maine
6:30 pm—MCC Boston hymn-sing, worship and fellowship, Old West Church, Boston
7:00 pm—MCC/Providence services, 75 Empire St., Providence. 831-3733
7:30 pm—MCC Hartford, St. Paul's United Methodist Church, 1 Amity St.
8:00 pm—Worcester Gay Union, 82 Franklin St., Worcester, Rm. 31
7 pm-?—MCC/Providence Coffee House
7:00 pm—"Burlington After Dark" bi-weekly radio show, WRUV-FM, 90.1 MHz.



Woodchuck.

Quick Gay Guide...see page 15